

REVIEWS

section 32, p. 232, is misleading as to sense and without the saving grace of verbal accuracy; the word "denaturalized," note 35, p. 155, in the translation from Cajetan has no justification, and could lead to a misinterpretation of the whole passage. We draw attention to these shortcomings—along with an occasional wrong reference overlooked in proof-reading—that they may be rectified in the second edition rather than as a qualification of general praise. We acknowledge our debt to Dom Rose for presenting us with what must be the best exposition of Thomist natural theology in the language.

AELRED GRAHAM, O.S.B.

MIRAGE AND TRUTH. By M. C. D'Arcy, S.J. (Centenary Press; 6/-.)

Apologetic method demands that the upholder of doctrines originally expressed in scholastic terminology should to-day contrive to put them forward in other terms; even if there were no need of apologetic, simple exposition would make the same demand, for our manner of thought is now otherwise, and it is that which dictates the pattern of verbal expression. This is too seldom recognized, and Thomist treatises too often continue to speak the language of St. Thomas. Fr. D'Arcy's books evidence the possibility of a modern way. It would indeed be difficult to emulate the beauty with which much of this book as of his others is written; but it is good to have a model at which remotely to aim. The book discusses ideals put forward by Morgan's *Fountain* and Brewster's *Prison* as types of modern alternatives to Theism, and compares them with the ideal of Christianity. "Books of philosophy have stirred the world less than romance and poetry, and personal experience is more decisive than a hundred syllogisms in *barbara*," and Fr. D'Arcy has "chosen to mingle argument with an appeal to what we most want and to rely on some of those wants being sufficiently universal to evoke a common response and assent." The author's treatment of the *quinque viae* is especially noteworthy for its complete freedom from scholastic jargon; the chapters on the Christian ideal will perhaps not be of least value to Christians themselves. The argument must necessarily appeal to a limited class of reader, and it must be said that here and there the author's thought is far from easy to follow, though effort to continue will be rewarded.

Religion has too often been done a disservice by those who proclaim that "this world is only an ante-room to that of eternity, a kind of cold bath and physical exercise before breakfast" (p. 101); and reaction has taken the form of hedonisms of one sort

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or another which deny all place to the ideal of Sacrifice. Christianity is in neither camp. For its acceptance of the value of earthly things is coloured by the recognition that as suffering is only intelligible in terms of love, so love is only expressible in terms of suffering. From the side of the "appeal to what we most want" it is this unique content of Christianity which Fr. D'Arcy most eloquently urges.

For one other characteristic of this book the author deserves our deep gratitude: his unvarying courtesy to other thinkers, however at variance the Christian may be with the conclusions to which they have been drawn, and his readiness to recognize in any theory, however far from the Christian ideal, the disinterested and earnest search for truth.

GERALD VANN, O.P.

HISTORY

GESCHICHTE DER FUEHRENDEN VOELKER. Edited by H. Finke, H. Junker and G. Schnürer. Vol. I: SINN DER GESCHICHTE, by Josef Bernhart, and URGESCHICHTE DER MENSCHHEIT, by Hugo Obermaier (RM. 12). Vol. XXVII: DIE INDER, by Alfons Váth, S.J. (RM. 9.40). (Herder, Freiburg i. Br.)

A dozen volumes of the new Universal History published by Messrs. Herder have been issued in the past few years, out of the thirty, to which the complete series is intended to run. We have before us the first and the twenty-eighth, which suffice to convince any reader of the value of the collection.

Dr. Bernhart's *Meaning of History* is a profound exposition of the Philosophy of History. The author shows in pregnant and almost epigrammatic form the three attitudes that man can take in regard to History: (1) the negative one of India, for which History is a formless, meaningless and purposeless movement, *blá*, a divine sport, and *máyá*, a human illusion; (2) the humanistic one of Hellas, which sees in History a human effort of reducing *chaos* to *Kosmos* and therefore considers as absolute, ultimate value what the Germans call *Kultur*, (3) the theistic one of the Church, for which "the dynamics of History subserve an eschatological *τελος*" (p. 68), the *Regnum Dei*, which alone gives a value and meaning to civilization, as to all human history. The mode of this *τελος* working itself out is twofold: its physical mode is called time, its moral mode liberty (p. 120). Time is on the part of God an offer, on the part of man, an acceptance of that offer, to realize, out of temporal, eternal values (p. 18). The meaning of History is the meaning of Revelation, which becomes manifest in the gradualness of History (p. 101). As the Bible has got an historical meaning, so has all History got a biblical meaning. Man is not the cause but the instrument of this mean-