

explicit reasoning is masterly. Last, but by no means least, there is an analysis of most of the recent biographies of Newman. Newman's thought is so bound up with his personality, and there has been so much written about his character, that it is of real value to have this quiet well-documented discussion.

A criticism which could be levelled against the book is that it is over-charged with material. Whether or not it began life as a thesis it certainly bears some of the marks of having done so, and the very richness of the matter sometimes obscures the main lines of the argument. Newman himself could never have written a book like this for the whole genre of the systematic treatise was foreign to his mentality. He was not a professional theologian, but, like St Augustine, wrote as the occasion demanded. A systematic treatise, therefore, is more than liable to force his thought into a mould which bears more the mark of the interpreter than of Newman. It is to Fr Walgrave's credit that in spite of the systematic exposition he manages to give to Newman's thought, he is nonetheless a faithful expositor who neither conceals the difficulties nor attempts to tell us what the Cardinal 'really meant'.

JONATHAN ROBINSON

THE HOLY SPIRIT, by A. M. Henry, O.P.; Burns and Oates, Faith and Fact Books, 8s. 6d.

Père Henry's name is the guarantee of a good book; though this is below his best, reading as though it had been put together in a hurry, it is still well worth reading. The chapters that deal with scripture, fortunately the greater part of the book, are excellent; those that deal with later doctrinal development seem muddled by contrast.

In the first half of the book, the use of the word 'breath' for the Spirit gives a freshness and sense of living reality to the ideas introduced from revelation. We are shown God's winds as they blow through various Old Testament scenes, his life-giving holy breath, the breath he gave to various classes of men, warriors, kings, prophets, and we look forward to the Messiah and the living water he will bring. Then in a chapter called 'Invasion by the breath' we see all this fulfilled in the different periods of our Lord's life, until his last breath on the cross heralded the new prophetic age of the Church in which we live. It is so well done that it comes as a shock, in chapters five and six, to find ourselves suddenly wrestling with the difference between numerical and transcendental unity, with lists of heresies, with 'the act and term of the spiration', with relations and appropriated attributes. There seems to be no very clear order about it. And if all this had to be compressed into two chapters, they should have been much simpler, with the ideas appearing to grow naturally out of the earlier work, as happened in history, rather than have this sudden break. But things improve with the seventh chapter on the mission of the Spirit, and the book ends with a first-rate detailed explanation of what St Paul means by saying that the 'law of the Spirit' has replaced all external law,

whether human or divine.

The translation is poor throughout, and an even greater blemish in a book of this kind is the use of the Knox scriptural text. For Knox consistently paraphrases out the essential key words and expressions that link together scriptural passages. One particularly deplorable instance occurs on p. 19. There is a quotation from Mal. 2. 13-15: 'And anon, weeping and wailing, you drench the Lord's altar with your tears! What marvel if I heed your sacrifices no more, gift of yours is none can appease me? And the reason of it? Because the Lord bears witness to her wrongs, that wife of thy manhood's age, whom now thou spurnest, thy partner, thy covenant bride. Yet doer of this is the same man as ever, the will of him is unchanged; he asks nothing better, now as before, than to breed a God-fearing race; to that will, men of Juda, keep true'. Père Henry's comment runs: 'Malachias emphasizes the unique existence of those who exchange their breath of life, of those at least whose breath of life God himself unites. If before God they are now only one "breath", each one must care for his own life if he is to be faithful to his spouse . . . '.

But what has this to do with the scriptural text being illustrated? 'Breath of mine is none to find', as the producer of it might have said. Reference to the Jerusalem Bible, which presumably Père Henry was quoting, gives a line that may be translated 'Has not he (God) made of you a single being, with flesh and breath of life?', and the mystery is solved. In Knox it has been reduced to 'Doer of this is the same man as ever'. The point is not one of style (the quotation may there speak for itself) or accuracy (the text is a difficult one, and Knox gives a more literal version in a footnote) but simply of allowing a translated comment to correspond to a translated text. Perhaps editor and translators feel that scripture is just meant to be difficult anyway.

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ANSELM: *FIDES QUAERENS INTELLECTUM*, by Karl Barth; translated by Ian W. Robertson; S.C.M. Press; 25s.

Thirty years after its original publication we are fortunate at last to have an English version of Barth's book on Anselm. In the preface to the second edition of 1958, of which the English version is a translation, Barth writes: 'Only a comparatively few commentators, for example, Hans Urs von Balthasar, have realised that my interest in Anselm was never a side-issue for me or . . . realised how much it has influenced me or been absorbed into my own line of thinking . . . In this book on Anselm I am working with a vital key, if not the key, to an understanding of that whole process of thought that has impressed me more and more in my *Church Dogmatics* as the only one proper to theology'. He says, too, that of the comments made upon his book when it first appeared, 'the Roman Catholic observations were more pertinent, more reasonable and more worthy of consideration than the others'.

The English-speaking reader is now able to see why this could have been so,