

REVIEWS

A NEW EDITION OF THE SUMMA

The first two volumes of the new edition of St. Thomas Aquinas' *Summa Theologiae* by the Institute of Medieval Studies, Ottawa (Canada) have recently reached this country. This new edition, dedicated to His Holiness Pope Pius XII, 'the august fosterer of truth,' aims at providing America with the fundamental text-book of Catholic theology, in particular with a view to the present war. As the preface says, the manuscripts of Europe were virtually all unavailable and only few and comparatively unimportant manuscripts of the *Summa* exist in America. Accordingly, this new edition is not so much concerned with criticism of the text, but with the authentic reproduction of what is known as the Pian text, recognised by Pope Paul V in the sixteenth century.

The principles of this new edition are laid down in the Preface of what is so far the greatest and most ambitious of all the editions of St. Thomas's *Summa*, made by order of Pope Leo XIII in 1882 and hence called the *Leonina*. Reference is also made to the work of Fr. Jean Destrey, who, in a study published in Paris in 1933, has laid down the principles for a new critical edition of the works of the Doctor Angelicus. The Preface of the Ottawa edition emphasises the historic significance of the Pian edition and explains the details of the new edition. Finally, the editors acknowledge the valuable contributions made to their work by Fr. Gerald B. Phelan and Terence P. McLaughlin, C.S.B., and the other professors of the Pontifical Institute of Medieval Studies in Toronto. A valuable feature of this Ottawa edition is the bibliography of texts quoted in the *Summa* and of studies thereupon. Thus the historical significance of St. Thomas's work as a manual of medieval philosophy and theology in general has been emphasised.

Vol. I (1941) contains the Prima Pars (q. 1-709), Vol. II (1942) the Prima Secundae (q. 710-1399).

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THE OLD TESTAMENT IN THE WORLD CHURCH. By Godfrey E. Philipps, M.A. (Lutterworth Press; 10s.)

The recovery of the Old Testament to its proper place in Christian life and thought, not merely, as Dr. Philipps says, as a 'preparation for but as part of that communication of God to man which is the eternal gospel,' is one of the greatest needs of our time. Hebert's recently published *Throne of David* has already gone some way towards restoring the idea of the 'prophetic' sense of the Old Testament, which is not mere allegory but an integral part of the literal meaning. The present work owes its inspiration to expe-