

A refugee is defined in terms of absence from his country of origin through persecution or fear of persecution for reasons of race, nationality or political opinion, along with an inability or unwillingness to return. He is a man who has to go where he can, not where he will—and he cannot retrace his steps. He is an alien, a man without a country, a prey to instability, isolation and the unknown. Hence the necessity for an international body which will give him status on an international plane. It is well that this body, or its local office, should have the appraisal of the eligibility of those claiming to be refugees because it goes a long way to ensuring uniformity of judgment and of treatment. As M. Vernant says, 'This leads to the conception of a whole series of steps which the refugee, with the help, support and advice of the body or bodies created for the purpose, must climb, one after another, from the first day of exile until his final establishment in a new society, from his initial state of minority till, having acquired full rights of citizenship in a new country, he is no longer legally and socially an inferior and, consequently, ceases to be a refugee'.

This book is a study of the problems of the refugee made possible by a grant from the Rockefeller Foundation. M. Vernant has directed his team well. After a general account of the problem to which refugees give rise, a brief outline of the history of international refugee bodies from the Nansen Commission to the present United Nations High Commissioner's Office, and a description of the ethnic and national categories of refugees, a full analysis is given of the position of the refugees in different countries. The most important groups are the countries of transit, those which have allowed numbers of refugees to settle permanently and the so-called 'countries of re-establishment': i.e. of final emigration. In each case there is a study of the general problem in the particular country, then the main legislative provisions, and finally the economic and social situation of the refugees. The result is to provide a most detailed picture of the disposition of refugees throughout the world, as well as an encouraging reminder that in a world where suspicion seems at times to triumph over trust and hatred over love, there are many countries which despite their own economic, social and political difficulties are willing to grant asylum to those who are helplessly adrift through no fault of their own.

JOHN FITZSIMONS

THE CAUSE OF BEING. The Philosophy of Creation in St Thomas. By James F. Anderson. (B. Herder; 25s.)

The first chapter of Dr Anderson's study is devoted to the existential ground of all that is, the cause of being as being. It gives a straightforward account of St Thomas's thought with plenty of reference to

De Potentia, Contra Gentiles and the *Summa*. Dr Anderson writes, 'The cause of existence is the cause of a thing's total being; existence actualises a thing in its total integrity, because it actualises it *qua* being. Existence is an act which penetrates the entire entity of a thing, making all the entity that a thing has: the cause of existence is the cause of everything that pertains to, or participates in, existence as such'. It will be seen that he handles his theme ably.

The second chapter is particularly good and the author leans heavily on Sertillanges when he writes (p. 45): 'The relation of creation is, as St Thomas puts it, a certain reality in the creature only because the creature is a created thing, a being caused by God. But God cannot be qualified as a "cause" in any even remotely univocal sense, for he transcends the whole order of created causality. Therefore the notion of creation as a relation based on the creature must be purified of every least element of univocity. Creation can be termed a praedicamental relation only analogically, just as it can be designed as an accident only analogically.' That is excellently said.

In the third and fourth chapters he discusses the possibility of an eternal world and shows how St Thomas's metaphysics of the creature abstracts from all consideration of duration and of time. His final chapter is devoted to the creative ubiquity of God and his analogical thinking enables him to form a just idea of God's 'presence' in the world.

An occasional reference to Maritain, Gilson and de Finance shows that Dr Anderson is abreast of modern developments in this field of thought, but from first to last he is the constant and immediate disciple of St Thomas. His book is intelligent and clear; it lacks *angst* but it has (what is better) a sense of mystery.

WILLIAM BARDEN, O.P.

EARLY CHRISTIAN WORSHIP. By Oscar Cullman. (S.C.M. Press; Studies in Biblical Theology No. 10; 8s.)

Before the enterprising S.C.M. Press published the English translation, this work in German and French had become well known on the continent and Dr Cullman's reputation as a scripture scholar and critic had long been established. All that he writes is stimulating and demands consideration.

Early Christian Worship is really two books, without indeed very much connection between them. In the first, Dr Cullman assembles all the data of the New Testament on early Christian worship, and with the *Didache* and Justin Martyr to assist interpretation, he produces a clear picture. Prayers, preaching, the meal, the 'recalling' of the Last Supper, the Easter meals of our Lord with the Apostles, and the