

Holy Spirit. With absolutely none of the speculative metaphysical power of Karl Rahner (some readers will be relieved to know), and with *somewhat* less breadth of reading than Hans Urs von Balthasar (and that may be a relief too), Louis Bouyer also demonstrates that generation's awesome capacity to write their own summas.

Basically a historical survey of the development of the doctrine of the Holy Spirit, illustrated with an abundance of beautiful quotations, this volume exemplifies the author's conviction that "real theology is positive theology" (p 7).

FERGUS KERR O P

From the Circle of Alcuin to the School of Auxerre: Logic, Theology and Philosophy in the Early Middle Ages by John Marenbon. pp ix + 219. Cambridge Studies in Medieval Life and Thought. Third Series. Volume 15. Cambridge University Press, 1981. £22.50.

Dr Marenbon has brought together in this welcome study an account of the work of a number of Carolingian and post-Carolingian scholars upon problems raised principally by their study of *Categories*; and a series of texts. He shows that the problem of universals was only one of a complex of topics with which his authors were concerned. He succeeds in redressing the balance in our picture of the logic of the period, bringing out its theological and philosophical aspects and demonstrating from the texts that at many points the scholars of the day anticipated the developments of the eleventh century.

The earliest surviving manuscripts of Boethius' translation of the *Categories* are from the eleventh century. There is no evidence of its use before that. There was a composite version, made up of the *lemmata* from Boethius' commentary on the *Categories*, and additional material introduced by some other translator, but although there are three ninth century manuscripts of this version, it, too, appears not to have been much used before the eleventh century. The text upon which earlier scholars depended for their knowledge of the *Categories* was the paraphrase attributed to Augustine known as the *Categoriae Decem*. Complementary to it was Porphyry's *Isagoge* which was widely studied in Boethius' translation. The remaining texts of the *logica vetus* were almost entirely neglected. The foundation of the work of these logicians was, then, slighter than that of their eleventh century successors. Their use of the *Categoriae Decem* in

preference to the *Categories* itself suggests that their interest was aroused by certain points brought into prominence there. Dr Marenbon is able to show that it was indeed those sections of the *Categoriae Decem* which are commentary rather than paraphrase from the *Categories* which drew the attention of ninth and tenth century scholars, and which led to their study of the 'theological categories', especially of *ousia*.

Several individual scholars are studied in detail. It is good to have something said about the neglected Candidus, follower of Alcuin and possibly author of the important 'Munich passages' on the theological categories. Fredegisus, John Scottus Erigena, Ratramus of Corbie, all receive illuminating treatment.

The conclusion is a little disappointing. The presence of Augustine is acknowledged throughout the book, but never perhaps quite given its due place as an influence upon the work of these scholars. Dr Marenbon has deliberately refrained, too, from exploring the contribution they made to the thought of the period which followed. Some more extensive looking forward and back would have helped to make plain to the non-specialist reader the considerable general interest of this material for the history of philosophy and logic and theology.

The texts edited in the Appendices are a valuable addition to the resources at present available in print. The Munich passages are printed for the first time in full, includ-

ing an argument for the existence of God, drawn largely from Augustine's *De Libero Arbitrio*, but deserving attention in its own right. Appendix II contains a list of the contents of a Florilegium on the *Periphyseon*. The author has treated this material more fully in an article, and it

would have been helpful to have the fuller version here. Appendix III consists of an indispensable handbook to the glosses on the *Categoriae Decem*. There is a useful bibliography and an excellent index, broken down by topic within each entry.

G. R. EVANS

CONSCIENCE IN MEDIEVAL PHILOSOPHY by Timothy Potts. *Cambridge University Press*, 1980. pp xiv + 152. £10.50.

Those who wish to begin a study of conscience (*synderesis* and *conscientia*) in medieval thinking would normally be referred to Volume 2 of Dom Odo Lottin's *Psychologie et morale aux XII^e XIII^e siècles*, published in 1948. They can now, however, be safely referred to Timothy Potts's new book, though it is nothing like as comprehensive as Lottin's work (on which it heavily depends), and though, as Dr Potts would doubtless agree, it cannot, for textual and historical reasons, pass as a serious contribution to modern medieval scholarship.

But it can be warmly recommended as an introduction to its subject. And it ought to prove very useful indeed to undergraduate (and similar) students of moral philosophy and theology, and to professional philosophers (of which there are many) who know little or nothing of medieval philosophy. It brings together extracts in

translation from Jerome, Augustine, Peter Lombard, Philip the Chancellor, Bonaventure, and Aquinas. The extracts are prefaced by five expository and helpfully critical chapters from Dr Potts, which serve as an introduction to the extracts. At the end of the book is a list of medieval texts on conscience (largely compiled from Lottin) and a programme for a medieval course on conscience.

In his preface to the book Dr Potts says, 'I hope that this volume may help to create interest in medieval philosophy, not just as an object of purely historical study, but as an aid to thought about contemporary philosophical problems'. I hope that Dr Potts's wish is granted. And if it is not, then he is not to blame. He has produced an extremely good attempt to set the ball rolling.

BRIAN DAVIES O P

LET'S PARLER FRANÇAIS! by Miles Kington. *Penguin Books*, 1981. pp 96. 95p.

Comment? Un très classé et intellectuel comic comme *New Blackfriars* avec un review d'un livre de Miles Kington, formerly de *Punch*? Oui, vous avez got it in one. Et c'est because *New Blackfriars* est classé, même with-it, que vous voyez devant vos très yeux un review de *Let's Parler Français!* Car nous avons ici un travail terrifique et très important pour les fans de theology, philosophy, et autres choses que vous aimez lire. Vraiment. Je ne pull pas votre jambe. Straight up.

Qu'est que c'est *Let's Parler Français!*? Comme dit Monsieur Kington lui-même, c'est 'une occasion d'utiliser votre schoolboy French' (ou, pour éviter le sex-

isme d'utiliser votre schoolgirl French). Le Français est un wonder-new-product qui vous assiste à sembler gifted avec le Français dans un flash, de parler sans effort comme un véritable Sartre ou untranslated Simone Weil. Et dans ce bargain d'un livre (at 95p un give-away) vous pouvez trouver des lessons pour perfecter votre Français. Quarante lessons, in fact. Toutes les choses de 'A la Gare' à 'Déjeuner sur BR'. Et bon fun aussi, avec beaucoup de laughs. Peux pas complain.

Mais, sadly, Monsieur Kington (un free-lance qui habite London) lacks un lesson crucial pour les would-be theologians et philosophers de notre jour. Je therefore remedy le deficiency avec un petit 'Lesson