

It is this version by Bishop Theophan that has now been translated into English (the title 'Unseen Warfare' derives from Nicodemus), with a long and very valuable introduction by Professor H. A. Hodges. Along with general considerations on the spiritual teaching of the Greek fathers, he examines the omissions, alterations and additions made to Scupoli's text by Nicodemus, and the further far more extensive modifications introduced by Theophan: in Professor Hodges's opinion the final result is an improvement on the original, in that the work is brought more into accord with patristic teaching on 'pure prayer'.

It is a remarkable thing that an ascetical writer of the Counter-Reformation period (Nicodemus refers to him anonymously, and Theophan was apparently ignorant of his identity) should have contributed so much to a book that is valued in Russian monasteries and by Greek Orthodox at large. Its publication in English and the explanation of its origins is certainly a contribution to the study of the problem of a divided Christendom. Over and above that there is its value for its own sake; *Unseen Warfare* takes its place with the *Writings from the Philokalia*, recently published by Messrs Faber and Faber and reviewed in our December number, which we owe to the same skilled translators.

DONALD ATTWATER

EDITH STEIN. By Sister Teresia de Spiritu Sancto, O.D.C., translated by Cecily Hastings and Donald Nicholl. (Sheed and Ward; 15s.)

Edith Stein, born of Jewish parents, philosopher with Edmund Husserl, convert to Catholicism, Carmelite nun, victim at the age of fifty-one of Hitler's pogrom—here is epitomised much, in one person, of the stress our age has been under. Yet she was no mere passive victim of convergent fate. This is but a slight volume of memoirs (and in a way disappointing in the extreme reticence, not to say externalism, with which, though written by her former novice mistress, it treats of her spiritual and religious life), yet even so the exceptional nobility of her character is made manifest. Dominant was her thrusting for truth, for fundamental clarity; humility was part of that, the forceful impact of her holiness upon others was its expression. Her way to faith seems to have been by no other prayer than the sustained, submissive passion for truth. And to balance all there went that rooted and liturgical sense of religion proper to Israel, God's people, and their piety.

As a philosopher Edith Stein held first rank amongst the personal followers of Husserl. There was a pause after her conversion, then gradually, trained by that openness of vision that makes some kinship between phenomenological method and traditional metaphysical analysis, she approached St Thomas. To own in philosophy to two

masters at apparent cross-purposes, this is a very catalytic of thought; it is the way to the truest understanding of both. Edith Stein, translating and commenting on the *de Veritate*, rendered into living language the metaphysical concepts of St Thomas. These concepts in such language she developed in her major work *Ewiges und Endliches Sein*. It is much to be hoped that this, with her other work, may soon find translators.

But there was a third master. The immediate occasion of her conversion had been St Teresa of Avila's *Life*. From that moment she was by desire a Carmelite, and when years later she was outlawed from her more obvious vocation as lecturer and university teacher by Hitler's anti-semitic legislation, it was but the opening of the path to Carmel. Here was the master of those other works of hers, *Ways of Knowing God* and *The Science of the Cross*—this, with persecution. From the Carmel at Cologne she fled, perforce, to Echt in Holland. There she was arrested, to disappear for ever into the machinery of hatred and violent death; she died, almost certainly, in the gas ovens of Auschwitz. A scribbled note from her prison marks the perfect completion of her work: 'One can only learn a *Scientia Crucis* if one feels the Cross in one's own person. I was convinced of this from the very first, and have said with all my heart, *Ave Crux, spes unica*.'

COLUMBA RYAN, O.P.

MEDIAEVAL AND RENAISSANCE STUDIES. Supplement I: *Ailred of Rievaulx: De Anima*. Edited by C. H. Talbot. (University of London: The Warburg Institute; 25s.)

When Ailred of Rievaulx died in 1167 he left behind him a great reputation for sanctity and some writings of a spiritual nature, one of which, the Dialogue *De Anima*, has for the first time found an editor. This edition by Dr Talbot is prefaced by a striking introduction of some sixty pages in which, among other good things, the philosophical and theological background to Ailred's thought is sketched with rare effectiveness: no detail which might help readers the more fully to appreciate the work is considered too insignificant for their attention.

The text of the edition is based on MS Bodley E. Mus. 224. It is unfortunate, however, that many inaccuracies have crept in, most of which, no doubt, are due to those problems of printing and proof-reading that break the heart of every editor of such texts. The fact that at least a quarter of the foliation is at variance with that of the original MS indicates that like problems were not wholly absent in the present case. Their extent may further be surmised from a few of the slips that we have remarked in the edition itself.

First of all there is some inconsistency. Thus on the first page of the edition in a note to line 14, the immediate import of which is in fact