

same time make us realise that an adequate handling of such problems contributes much towards accurate exegesis.

In an opening chapter Professor Moule shows how much has been done in the study and understanding of New Testament Greek, and very rightly points out that 'a fresh chapter is . . . opened in the story of New Testament interpretation. But one word of caution is necessary. The pendulum has swung rather too far in the direction of equating Biblical with "secular" Greek; and we must not allow these fascinating discoveries to blind us to the fact that Biblical Greek still does retain certain peculiarities, due in part to Semitic influence . . . and in part to the moulding influence of the Christian experience, which did in some measure create an idiom and a vocabulary of its own'. It is because 'a fresh chapter is opened' that works such as this are opportune. We cannot mention all the good points, but might single out the different *ethos* of English and Greek verbs; the Greek mind fastening primarily on the 'kind of action' or 'nature of the event' rather than time past, present or future. Principles such as these help towards the correct reading of present and aorist participles, etc. All through, precision and correct translation are demanded, as befits all good scholarship. Yet the human touch remains, and we can cite, with Professor Moule (p. 100, note 2), the remark of Arthur Platt: 'We grammarians are always trying to bind the free growth of language in a strait waistcoat of necessity, but language laughs and eludes us'.

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A HISTORY OF MODERN EUROPEAN PHILOSOPHY. By James Collins. (Bruce; \$9.75).

LANGUAGES, STANDPOINTS AND ATTITUDES. By H. A. Hodges. (Oxford University Press; 5s.)

Dr Collins' history is intended for students who have some acquaintance with scholastic philosophy, but his Thomism is never obtrusive. On the whole, he concentrates on an objective presentation, which makes his occasional quiet criticism all the more effective. He does not overcrowd his book with minor figures, nor fill it with vague accounts of background, but deals simply with the twenty most important philosophers of the period between Bacon and Bergson. Thus he can allow each thinker some fifty pages (Kant rightly has twice the number) and can include clear and accurate summaries of all their major works. It is to the works themselves that the student is constantly directed, and he should be able to approach them with some confidence after Dr Collins' introductions. Further reading is indicated with real understanding: too often in books of this kind the student is merely

bewildered by a mass of literature, the relative importance of which he is quite incapable of guessing. But here the relevant articles in English, French and German (very little seems to have escaped Dr Collins' vigilant eye), mentioned in footnotes to the text, have each an appropriate and helpful remark assessing their value, and there is a full critical bibliography at the end of each chapter. In this one-volume history American Catholic scholarship has something of which to be proud.

The historian's task ends when he has presented all the varieties of philosophical experience; there remains the more difficult problem of seeing how they belong together. This is the theme of Professor Hodges' Riddell lectures, in which he directs us to study the standpoints adopted by different philosophers. As he points out, it was Kant who first emphasized the importance of examining the source of first principles in the knowing subject, and this approach was developed by Dilthey in the notion of *Weltanschauung*, and by Collingwood in his analysis of the 'absolute presuppositions' held in each age; moreover, though they would perhaps be unwilling to admit it, modern English philosophers are successfully using a very similar method in their linguistic analyses. In these lectures Professor Hodges demonstrates how very powerful a method it can be in skilful hands, and succeeds in clearing up many muddles in philosophical discussion, arising from unobserved shifts of standpoint; such as the confusion between things as viewed in themselves (ontologically) and as known (transcendentally), which even Kant did not always fully avoid.

Professor Hodges does not confine himself to philosophy; for him the central standpoint is that of Christianity. Hence perhaps his insistence that an act of will, no less than of intellect, is involved in adopting one's own standpoint; the attitude taken up to reality is, he emphasizes, eventually a matter of conscious choice from among mutually incompatible possibilities. While this is certainly so for religious faith, it may be thought that unaided reason is somewhat more capable of discovering philosophical truth than Professor Hodges is willing to allow. And it is scarcely possible to agree with his suggestion that our choice of standpoint is determined by its power to open up new areas of thought and experience for us. The medieval philosopher believed he could judge between the truth and falsehood of rival systems. Was his standpoint really very naïve?

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THE ROMAN FRONTIER IN WALES. By V. E. Nash-Williams. (University of Wales Press; 30s.)

The history of Roman Wales is still unwritten, and in consequence