

been written with the sincere honesty of the true scholar: it discusses the facts and explains them, it presents each hypothesis as an hypothesis, it does not try to win popular favour, it warns the reader where he should be warned and does not speculate on his emotions. In this respect it ranks high above such publications as those of A. Dupont-Sommer, of a journalist such as E. Wilson and of a Unitarian such as A. Powell Davies.

In the first five parts of the book the author treats in turn of discoveries and discussions, the age of the manuscripts, the dates of composition, the community of Qumran, and the importance of the Dead Sea Scrolls. In a sixth part we have translations of the more important documents, and the already mentioned bibliography. He is convinced that archaeology and palaeography, text and language, taken together, prove that all the manuscripts found hitherto in the caves near the Dead Sea in the vicinity of Khirbet Qumran were made before 70 A.D. The oldest of the more or less complete scrolls, the St Mark's Isaiah scroll, probably dates from a little before 100 B.C. The identification of individuals and groups in the Commentary of Habakkuk remain, according to Burrows, uncertain; in all probability the commentary was written not very long before 63 B.C. and not long after that date. As for the now so hotly debated relations between the authors of the scrolls and Christianity, Burrows remarks very justly that the doctrines and practices of the community which produced the scrolls substantially enrich our knowledge of Judaism at the time just before and during the origin and early growth of Christianity; this in turn contributes to our understanding of the New Testament in its relation to its background and derivation, and all the more so because the beliefs and ideals, the organization and the rites of the group, as compared with those of the early Church, exhibit both impressive similarities and even more significant contrasts.

J. VAN DER PLOEG, O.P.

GOD THE UNKNOWN. By Victor White, O.P. (The Harvill Press; 18s.)

Instinctively one takes up this book, with a title that vividly recalls Alfred Noyes's superb work, in the hope that the author has at last written a *magnum opus*, possibly exposing the fallacies of the agnostic with answers that cannot be gainsaid. Instead we have a collection of lectures and articles which have already appeared in print. But one has only to begin to read these chapters to find one's initial disappointment give way to great delight that so competent a psychologist and theologian has gathered together his views on a variety of subjects which form a quite remarkable unity precisely because his comments and applications derive from the teaching of St Thomas Aquinas.

Indeed such a book, with its choice of topics prompted by particular needs or occasions, may serve a general public better than a set theological treatise, for which few modern apostles could ever find sufficient leisure. In a previous book, *God and the Unconscious*, the author was primarily concerned with the relations between psychology and religion in the effort to make some sort of synthesis of the data of Revelation and what man can apprehend of God through the unconscious. Since both, from a different point of view, deal with the human psyche, each needs the assistance of the other. Aristotle's psychology and St Thomas's conception of Revelation have both their bearing on modern psychological theory. In this new book, *God the Unknown*, the aim is not to answer the agnostic but so to measure the natural capacity of the human mind as to indicate the need of Revelation, and therefore of theology, if its potentialities are to be fulfilled. The themes of the two books, while superficially so much in contrast, are really complementary. Instinct, reason and faith are all activities of the human personality and they cannot be explained adequately except in terms of a teleological view of man, which is a theological one. If there was any danger of this being forgotten by readers of *God and the Unconscious*, this new book, which might quite justifiably have been called 'God and the Conscious', will serve to recall so important a truth. However poverty-stricken human nature may be from the point of view of mere nature, its supernatural endowment includes the infused gift of divine faith which leads to the beatific vision. It is the just estimate of the frontiers of reason and faith, of the intimate relations between the two, which seems the dominant idea behind all the careful exposition and criticism in *God the Unknown*.

It was a happy thought to begin the book with an enquiry about the precise task of the theologian. This gives the author the chance to lay down the principles which are to guide him in all he says. The implications of the simple statement that the task of theology is 'to understand, to make intelligible what we accept by faith' are far-reaching. The exposition of St Anselm's formula makes clear the nature of faith which is, according to St Thomas, 'a certain imprint in ourselves of the divine knowledge'. The author is doing no disservice to human reason when he points out very forcibly what it cannot do, while he pursues his enquiry about what we can know of God and in what manner we can know it. All this is admirably stated in the chapter which gives its title to the book. His view-point is further emphasized when he turns his attention to the precise value, in a book about theology strictly so called such as the *Summa Theologica*, of the 'Five Ways' of proving the existence of God. These earlier chapters are invaluable for an appreciation of the author's contributions on such subjects

as the Atonement, Revealed and Natural Law, Grace, Nature, Justice. He goes beyond these, which are always of interest to the theologian, to a study of the differences between believers of different denominations and the ground they have in common. Here his chapters on 'Incarnations and the Incarnation', 'The Meaning of the Church Unity Octave', 'Membership of the Church', 'The Background of Papal Infallibility', show a deep understanding and sympathy with non-Catholic views as well as his competence as an exponent of St Thomas.

There are some fine chapters in this book and each one will repay careful study. They are all models of applied theology. One of the finest is an answer to the many critics of St Thomas's teaching on the Atonement, which is shown in all its comprehensiveness against the background of the whole *Summa Theologica*. Here is a masterpiece of exposition which summarizes succinctly all the points which must be borne in mind if a partial and superficial view is to be avoided. The author shows here, as in many other essays, how the critics of Catholic theology are not so much wrong in what they assert as in what they deny, because their views are not comprehensive enough. All that he writes is important not only because of the subject-matter but no less because of a combination of an acute analysis with a complete synthesis. One is impressed by the fact that he has faced the real difficulties in any subject he discusses and has valued at their true worth and expressed in lucid English the answers St Thomas gives. He has an obvious distaste for the slick answer to the plausible objection. It is his complete intellectual integrity, combined with a phraseology intelligible to the untrained mind, which makes the book so attractive and so satisfying. He has a genius for dealing gently and genially with some false and even dangerous view and for bringing out in high relief the value of St Thomas's answers for those who are prepared to do a little serious thinking. Such will be grateful indeed for this admirable study of the relations of theology and philosophy.

WILFRID ARDAGH, O.P.

LOGIC, SEMANTICS, MATHEMATICS. Papers from 1923 to 1938.

By Alfred Tarski. Translated by J. H. Woodger. (Oxford: Clarendon Press. London: Cumberlege; 60s.)

These pre-war papers are among those most frequently referred to in the literature of mathematical logic. Many of them have nevertheless been extremely hard to obtain, hence their re-issue in translation from Polish, German and French originals is a major event for logicians. The bibliographical notes with which they have been supplied will be helpful to historians of logic, and are designed to remove a number of current doubts and mis-conceptions about priority.