

REVIEWS

A NEW EDITION OF THE SUMMA

The first two volumes of the new edition of St. Thomas Aquinas' *Summa Theologiae* by the Institute of Medieval Studies, Ottawa (Canada) have recently reached this country. This new edition, dedicated to His Holiness Pope Pius XII, 'the august fosterer of truth,' aims at providing America with the fundamental text-book of Catholic theology, in particular with a view to the present war. As the preface says, the manuscripts of Europe were virtually all unavailable and only few and comparatively unimportant manuscripts of the *Summa* exist in America. Accordingly, this new edition is not so much concerned with criticism of the text, but with the authentic reproduction of what is known as the Pian text, recognised by Pope Paul V in the sixteenth century.

The principles of this new edition are laid down in the Preface of what is so far the greatest and most ambitious of all the editions of St. Thomas's *Summa*, made by order of Pope Leo XIII in 1882 and hence called the *Leonina*. Reference is also made to the work of Fr. Jean Destrey, who, in a study published in Paris in 1933, has laid down the principles for a new critical edition of the works of the Doctor Angelicus. The Preface of the Ottawa edition emphasises the historic significance of the Pian edition and explains the details of the new edition. Finally, the editors acknowledge the valuable contributions made to their work by Fr. Gerald B. Phelan and Terence P. McLaughlin, C.S.B., and the other professors of the Pontifical Institute of Medieval Studies in Toronto. A valuable feature of this Ottawa edition is the bibliography of texts quoted in the *Summa* and of studies thereupon. Thus the historical significance of St. Thomas's work as a manual of medieval philosophy and theology in general has been emphasised.

Vol. I (1941) contains the Prima Pars (q. 1-709), Vol. II (1942) the Prima Secundae (q. 710-1399).

JOHN HENNIG, PH.D.

THE OLD TESTAMENT IN THE WORLD CHURCH. By Godfrey E. Philipps, M.A. (Lutterworth Press; 10s.)

The recovery of the Old Testament to its proper place in Christian life and thought, not merely, as Dr. Philipps says, as a 'preparation for but as part of that communication of God to man which is the eternal gospel,' is one of the greatest needs of our time. Hebert's recently published *Throne of David* has already gone some way towards restoring the idea of the 'prophetic' sense of the Old Testament, which is not mere allegory but an integral part of the literal meaning. The present work owes its inspiration to expe-

rience in the Protestant missions of Africa, India and China, and it is significant that it is in these fresh fields the Old Testament should begin to recover its life and meaning. The argument is that every people has to pass through the same stages from paganism to Christianity, and the message of the Old Testament comes to people in these early stages with a directness which it has lost for us. The difficulties which it creates are not denied. The crudity at times of its representation of God, the ferocity displayed in war, and the tolerance of polygamy in the early days all present serious obstacles, but the conception of the gradual education of a barbarous people until it is capable of receiving the final revelation and perfect law of God, provides a sufficient explanation: and the temptation to substitute a Confucian ethic or a Hindu metaphysic as a preparation for the gospel is firmly resisted. The Old Testament is seen as the unique revelation of the divine action in history by which God prepared a people for himself, and the New Testament is seen to depend upon the Old Testament for its interpretation at every turn. The chapters on the Old Testament in the mind of Jesus and the early Church are particularly good, though more might have been said of the use of the Old Testament by the Fathers, especially in such a work as the Catechesis of St. Cyril of Jerusalem. It seems a pity that the author apparently accepts the modern critical theory of the composition of the Pentateuch without question. It is surely time that the grounds of this theory were re-examined. Apart from all other considerations, it must be difficult to have to explain to simple believers that the whole form of the Mosaic law as it is given in the Old Testament is an elaborate fiction of later times.

BEDE GRIFFITHS, O.S.B.

THE HISTORY OF THE PRIMITIVE CHURCH. Vol. I. By Jules Lebreton, S.J., and Jacques Zeiller. Translated by Ernest C. Messenger, Ph.D. (Burns Oates; 16s.)

The need for a full and detailed history of the Church, based on modern critical research and scholarship, has long been felt, and the appearance, in a translation by Dr. Messenger, of the first volume of what will finally be a complete account of the growth of the Church, from the New Testament to the present day, will be welcomed by all who are interested in Church History.

This present volume, the work of two eminent Catholic scholars, takes the story of the Church as far as the death of St. John, providing not only a vivid account of the life of Our Lord and the work of the Apostles, but also, in a learned and enlightening description of the Roman world and of Judaism, giving a clear idea of the background without which an intelligent study of New Testament history is impossible.

Occasionally one wishes for a fuller defence of the position taken by the authors in certain controversial questions, more particularly