

memorial to Fr Vincent McNabb and to mark the tenth anniversary of his death. All royalties derived from the sale of this book will be devoted to the Vincent McNabb Memorial Fund. In his Preface, the English Dominican Provincial indicates that this 'masterly series of conferences' are as fresh and alive as when they were first delivered at the turn of the century to university audiences at Oxford, and subsequently published with revision by the author under the general title of 'Oxford Conferences' in two separate volumes.

As he expresses himself in his preface to 'Faith', the author's intention was to provide an introduction to the teaching of St Thomas and the decrees of the Vatican Council. Father Vincent wrote with non-Catholic readers explicitly in mind, for whom he prays at the end of his introduction: 'May their communion with us in prayer lead to that further visible communion in faith and life which was the last prayer of the Master whom we, alike, believe and love'.

We hope that in the future it may be possible to bring out also a smaller and cheaper edition in two volumes. Nothing would be lost by the omission of Greek texts, which are full of misprints. There is no point in printing 'cosmos' in Greek characters. There are printers' errors also in the Latin on p. iv, and p. viii.

AMBROSE FARRELL, O.P.

HOLY MASS: APPROACHES TO THE MYSTERY. By A.-M. Roguet, O.P.  
(Blackfriars Publications; paper 5s., cloth 7s. 6d.)

In this book we have a distillation of what P. Roguet, as director of the *Centre de Pastorale liturgique*, has been saying about the Mass for the last ten years. The result is a book of peculiar richness, in which numerous aspects of the Mass are dealt with in a short space, and with a firm grip on theological foundations.

Yet the book is not strictly a theological one. Nor does it fit into the categories of history or 'spirituality'. Rather it is wholly 'liturgist', in that it deals with the Mass such as it presents itself to be: a sacred and sanctifying action whose meaning is determined by concurrent words, carried out in the presence of a group of Christians by their representative, an ordained priest. It is with the aspect of Mass as a *synaxis*, a gathering together of the Christian people to pray, that P. Roguet begins. But, immediately, even in this apparently quite external setting of Mass, we reach mystery, since this congregation of human beings is also the Body of Christ. And thus it is with every aspect of the Mass considered liturgically. We begin with the outward circumstance, gesture, or word that meets our senses, and thereby we are led directly into the Mystery of Christ which sanctifies us. The author's aim in this book is so to sharpen our perception of and response to the signs and words of the liturgy that we may learn both to live the Mass and to live by the Mass.

This book, then, cannot be too highly recommended to all who are affected by the Mass, that is, the Catholic public in general. Hence the publishers and translators are to be thanked for making it available to the English-speaking section of that public, even if one cannot at the same time refrain from suggesting that certain blemishes of language and punctuation should be removed from subsequent editions.

R.T.

A HISTORY OF PHILOSOPHY. Volume III, Ockham to Suarez. By Frederick Copleston, S.J. (Burns Oates; 30s.)

THE ENGLISH PHILOSOPHERS. By Leslie Paul. (Faber and Faber; 25s.)

Two ways seem to be open to historians of philosophy; they can be scholarly and objective, producing the sort of book that everyone consults; or by paying attention to what should have been, rather than to what really was said, they can be philosophically stimulating, like Whitehead or Collingwood. To be able to combine both ways, as M. Gilson can, is rare.

Fr Copleston is providing English readers with what is obviously to be the standard history of philosophy for many years to come. His third volume deals with a period particularly suited to such treatment. Ockham and Suarez abide Fr Copleston's question, where Plato somehow escaped. Suarez is the source of much familiar modern scholasticism, Ockham of even wider preoccupations, though we are here warned that he was 'a Franciscan and a theologian: he should not be interpreted as though he were a modern radical empiricist'. Both are important, but in bulk unreadable; gifts for the historian. The real interest of the period lies in following the gradual transition to an outlook recognisably our own. The startling clarity of thirteenth-century vision falls outside our sympathy; how could men have been so sure? But though the next two centuries are still dominated by speculation, the heart has gone out of it; metaphysical explanation is gradually giving way to the logical analysis and physical theories with which we feel at home.

Fr Copleston brings to his complex task the exact scholarship and sober judgment we have come to expect. The proportions of his work are admirable, but we cannot help thinking that if he had been somewhat less repetitive, and less concerned always to explain what he was about to do before doing it, his book could have been considerably and advantageously reduced in size. The bibliography and index are excellent.

Mr Paul's is stimulating history. Through skilfully chosen extracts he manages to give convincing accounts of a surprisingly large number of English philosophers; and his comments, if sometimes misguided, are never trivial. There are things he was unwise to attempt—the early writers, for whom he uses secondary and rather dubious sources (the bibliography