

any valid apprehension of the Christian revelation on the part of the Church in terms which are not either meaningless or contradictory.

IAN HISLOP, O.P.

THE ORIGINS AND HISTORY OF RELIGIONS. By John Murphy. (Manchester University Press; 25s.)

LITTÉRATURE RELIGIEUSE. Edited by Joseph Chaine and René Grousset. (Armand Colin, Paris; n.p.)

Dr Murphy has written an excellent account of the findings of recognised authorities on the Origins of Religion. He provides a description of the development of religious beliefs from those of the Primitive Horizon to the great historic cults of the Civilised Horizon. His account of Primitive and Tribal religion are the best parts of the book, though he might well have made more use of psychological interpretations. It may seem at first sight more objective to rely on Ecology to provide the key, but in advancing theories which account for stimulation one must not overlook the subtle (even at the Primitive level) nature of the reaction.

Dr Murphy's book is full of interesting hints, but like so many works on the subject far too much space is given to the hypotheses of urbane dons about primitive religion and too little evidence is advanced to support some of the argumentation. Dr Murphy certainly deals Father Schmidt some shrewd blows but the fact remains that 'Primitive Religion' is still 90 per cent hypothesis and ten per cent evidence. The sections on Tribal Religion are full of an interest, which dies away when the great historic religions are discussed, for though each account is sound enough in itself, they, for the most part, leave the reader wondering why on earth anyone ever really followed such systems. In fact for all his learning Dr Murphy avoids, perhaps he means to, answering the question, what is all this theory and fact about?

Littérature Religieuse is a collection of excerpts from the written texts of the great world religions. Competent commentaries and smudgy illustrations are provided for all the sections, as well as bibliographical information. A notable omission from the commentary is any account of the reversal of scholars' interpretations of various elements in Hindu thought owing to the discoveries at Mohenjo-daro.

IAN HISLOP, O.P.

SIR ARTHUR EDDINGTON: MAN OF SCIENCE AND MYSTIC. (The second A. S. Eddington Memorial Lecture.) (Cambridge University Press; 2s.)

In this slight lecture the author touches glancingly on Eddington's work, confining himself in the main to generalities about the Universe, Light and Movement. His concern is to relate the point of view of physics to the realities of religion and mysticism. Although he makes no contribution to systematic thought, his approach may help to break down the notion that science is the sole road to truth.

by confronting the idolaters of science with the experiences of poets and mystics. Mr Jacks would have been more persuasive had he offered some glimpse of other rational methods of comparative power. He leaves unexplored the distinctions between the aims, methods and results of science, philosophy and revealed theology; and unless the methods of these other studies are exhibited as rational, their conclusions will not be taken seriously.

E. F. CALDIN.

OPUSCULA OMNIA NECNON OPERA MINORA. St Thomas Aquinas. Text restored and edited by Jean Perrier, O.P. (Lethielleux, Paris; 1,500 francs.)

The minor works of St Thomas include such capital monographs as the *De ente et essentia*, *De aeternitate mundi*, and *De unitate intellectus*, as well as his ample and systematic expositions of late classical texts. For the complete collection the student hitherto has had to make do with the edition edited by Mandonnet in 1927, but this is now out of print, and in any case the text copied the corruptions in the Piana and Vivès *Opera Omnia*. Until such time as the Leonine editors compare the various manuscripts and establish a definitive reading, he will be grateful to Fr Perrier for this critical edition based on an early manuscript in the *Bibliothèque Nationale*. The publishers have done their work well, the type is in good Fournier style and the page is without the grey-gravelly look of many scholastic texts. There is a complete though unobtrusive critical apparatus—incidentally I noticed two cross-references in the *De regno* to non-authentic parts of the commentary on the *Politics*. This first volume gives ten philosophical *opuscula*, and in appendices the continuation of the *De regno* by Ptolemy of Lucca, together with eleven other works credited to St Thomas from the fourteenth century. A second volume will contain the theological *opuscula*, and a third the expositions of Boethius, Dionysius, and the *Liber de Causis*.
T.G.

AN INDEX TO ARISTOTLE. By Troy Wilson Organ. (Princeton University Press; London, Geoffrey Cumberlege; \$5.00.)

This index has been made on the basis of the English translation edited by W. D. Ross and J. A. Smith. Within its limits it will certainly be found useful, but the author does not state what limits he has seen fit to recognise. The book is not exhaustive, the present reviewer has proved to himself in several instances, though major subjects seem to be well done. There are many helpful blocks of references and much miscellaneous information. Account has been taken of variation in the rendering of words. A valuable addition would be the inclusion of a table showing the limits of the Bekker pagination for each work by name, Bekker references being quoted exclusively.

Ivo THOMAS, O.P.