

scheme of God's dealings with man, we may, with St Paul, 'see in a glass darkly what we can'. He discusses it under three headings according to God's three gifts to man, or rather one gift thrice given, which is our Lord's gift of himself to be the price of our redemption, our food for the journey, and our reward in heaven.

At the end of the treatise, Bernard, wishing to help us to think of heavenly joys, thinks to do this by describing their opposite, the pains of hell. The editress, thinking that the truly mediaeval descriptions of 'the undying worms . . . the serpents and dragons, horrible to look at and to hear; who live in flames just as fishes live in water . . . who crawl over and gnaw those members by which we have principally sinned . . .' will scarcely help modern man to think of heaven, has wisely replaced this section by part of a sermon by St Bernard on the 'Weight of Glory', which makes a very fitting finish to this attractive little treatise.

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ST THOMAS AQUINAS: THEOLOGICAL TEXTS. Selected and translated with notes by Thomas Gilby. (Oxford: Geoffrey Cumberlege; 15s.)

In some ways Fr Thomas Gilby's *Theological Texts* is an even more distinguished work than its companion volume, *Philosophical Texts*. The selection of texts from the corpus of any important writer is a most exacting task, calling both for a detailed knowledge and a power to isolate key passages and present them without distorting their meaning. The selection made by Fr Thomas has drawn upon the whole range of St Thomas's works and the arrangement is superb. The result is a book that contains some priceless little treatises—the section on theology, for example, or the sub-section on the Eucharist; indeed, the whole section on the Church is most rewarding for the double emphasis it lays on the twin poles of word and life in the doctrine of the mystical body.

Selections of texts are a necessity for the student and this selection is so good that one is almost reconciled to the necessity. In the long run no selection can ever be a substitute for the whole treatment of a subject, nor can a selected text ever have quite the same significance as a statement in its context. Nonetheless Fr Thomas's selection shows such insight that it should help the advanced student in his study of the text itself as it will provide him with invaluable clues.

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