

Perhaps Mr. Wyndham Lewis's prose translations of some of the verse quoted will inspire a fresh genius to transcribe these poems for future editions of *Ronsard*. The English subscripts serve their purpose for the English reader, but a French scholar is well advised to skip them if he would appreciate the vitality of sixteenth century French verse. Even the ingenuity of Mr. Wyndham Lewis has had to confess defeat with certain of Ronsard's neat and charming ditties.

As a whole this is a most stimulating study and provides interest to all tastes of reading, being particularly commendable to any who appreciate the character of French Literature.

A. REGNIER.

MOLIERE. Introduction et Notes, par Georges Raeders. (Editions de l'Arbre : 2 vols.)

Molière, as M. Raeders reminds us, belongs not to France but to the world, and an edition of his plays will always be welcome. This particular edition contains all Molière's greatest plays, preceded by an outline of his life and an appreciation of his work.

In the outline Mr. Raeders might have paid more attention to his own dictum; for the years in the Provinces, the problems of Molière's private life, his relations with the Bejart family, the attacks of his enemies, are all too easily passed over by one who sees so plainly 'que plus que chez tout autre écrivain, chez Molière l'homme et l'auteur ne font qu'un.' It was from his own life that Molière worked out his gospel of moderation, departure from which involves trouble for self and for others.

Moving from Molière's life to his works, M. Raeders sets out—without attempting an answer—the usual controversial issues, and the conflicting opinions that critics voiced in Molière's lifetime and are still voicing nearly three centuries later. The plays themselves are accompanied by brief introductory notes explaining the circumstances in which each play was produced. Helpful as these notes are, the student cannot but regret the omission of Molière's own 'Préfaces' and 'Placets.' A glossary and a brief summary of grammatical usages particular to the times are an added help. But the bibliography, though deliberately limited, should at least have included the recent work by Saintonge and Christ: 'Fifty Years of Molière Studies.'

Welcome as this edition of Molière's plays is to the ordinary reader, to the student it cannot help but be disappointing.

J. McNAMARA.

THE CHRISTIAN INTERPRETATION OF THE CABALA IN THE RENAISSANCE.

By Joseph Leon Blau. (Columbia University Press; Milford; 15s. 6d.)

The author tells us: 'It is the general theme of this book that the use of Cabala by Christian thinkers was a fad of no lasting sig-

nificance . . . . The fad flamed, flickered and finally faded.' The Cabalistic doctrine of redemption, in its original form the traditional Jewish doctrine of the Messianic age, excluded the idea of personal redemption. All that had to be done (for the Christian Cabalists) was to substitute the Christian doctrine of the Messiah-who-had-come for the Jewish doctrine of the Messiah-who-shall-come. Thus John Reuchlin based himself on Joseph ben Abraham Gikatilia (1247-1305), who systematised the doctrine of the sephiroth or emanations. 'It is in the form of his systematic presentation that the sephiroth entered Christian thought.' 'Keter, the supreme diadem, represented the Father, chochmah, wisdom, represented the Logos, the Son; binah, understanding, heading the lefthand column of mercy, became the representative of the Holy Spirit of Grace.'

The intention of the earliest Christian interpreters was to seek for new means of confirming the truths of the Christian religion. The author gives Cabala as 'a way of transforming external perceptions into internal perceptions; these into imagination; this into opinion; opinion into reason, reason into intelligence, intelligence into mind, and mind into light which illuminates mankind.' Cabala —'KBL'—means to receive, to hear and to accept. 'Cabala is a divine revelation. It is above dependence upon sense-perceptions and not subject to the rules of logic. It is a technique for achieving salvation.'

I wonder how far it could be compared with the Yoga Way of the East and the modern psychological way of Professor C. G. Jung?

TONI SUSSMAN.

THE PROCEEDINGS OF THE AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION, Vol. XIX. Philosophy in Post-War Reconstruction. (Washington, 1943.).

The papers contained in this volume make interesting reading and show a real appreciation of the problems of our time. In common with many contemporary Christian writers the speakers were concerned with a discussion of the nature of man; a discussion which when carried on in a social context naturally leads to analysis of the Nature of Law.

Anton C. Pegis in his paper emphasises man's spiritual nature as an image of God, a truth which has been lost sight of in our preoccupation with the domination and analysis of Nature. His Excellency the Archbishop of Chicago uses this conception of man as the basis for a philosophy of Peace, which can only arise from a realisation of the brotherhood of all men. Arthur J. Kelly finds that one of the fundamental constituents of this brotherhood is the Natural Law, which provides the only stable basis for International Law; that is for an International Law based not on mere agreements but arising from the demands of man's nature. Another vital point is touched on by J. A. O'Brien, who discusses the relation of