

However, clearly, the benefits of the book outweigh its problems. The book's most helpful and unique point appears in his detailed examination of Aristotle's account of practical reason, and how proportionalists have confused two aspects of the account. This has led proportionalists to confuse craft and virtue. Thus Kaczor demonstrates how a closer look at history can prevent problems, even as he lends a hand to that end with this very work.

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### PHILOSOPHICAL THEOLOGY

**Edith Stein.** By Sarah Borden. *Outstanding Christian Thinkers.* London/New York: Continuum, 2003. Pp. x+155. Price £14.99. ISBN 0-8264-5262-0.

This book is a comprehensive introduction to Edith Stein's works, from her early phenomenological works on empathy and on the state, to her last metaphysical works on the meaning of being and the soul. As such it bears comparison with Mary Catherine Baschert's *Person in the World*. Borden's work is clear and limpid in style, and provides a both easily accessible and thoughtful introduction to the major periods and topics in Stein's work. It is a perfect work of reference, both by its structure and by its select bibliography and well-constructed index.

The book proceeds chronologically, consecrating each of its systematic chapters to a specific topic and period. The first chapter gives a short introduction to Stein's life and work, whereas the last evaluates Stein's role in regard to Jewish-Christian dialogue. The systematic chapters fall into four parts. The first (Chapters 2 and 3) is concerned with Stein's early phenomenological treatises on the person, intersubjectivity and the state. Here Stein's relationship with Husserl and the factors that contributed to the development of her own position are clearly laid out and comprehensive

analyses of the works are provided. The second part (Chapter 4) concerns Stein's philosophy of woman. It situates Stein's efforts to elucidate the nature of woman in the context of her lecturing career and focuses helpfully and in a well-balanced manner on her concern for women's education. The third part (Chapters 5 and 6) treats of her synthesis of phenomenological ontology and Christianity. It gives a picture of Stein's relation to contemporary writers such as Erich Przywara, and discusses the important issue of Stein's attitude, at this stage, towards phenomenology. Finally, the fourth part (Chapter 7) treats of the spiritual writings of Stein, in particular her great work on St John of the Cross: 'Science of the Cross'. It also, however, treats of Stein's writings on inner prayer and various saints.

One might regret that the book does not contain a chapter on Stein's philosophical anthropology. This important field in her work brings together elements from her early period and illustrates how she employs the resources of phenomenology to build a (metaphysical) understanding of what the human person is. It comprises works from her 'middle period' (i.e., from the time before the war, when she was briefly engaged at the teacher training college Marianum), works, which, unfortunately, are not yet translated into English. Despite this gap, the book is informative, concise, sober and helpful throughout.

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### SCRIPTURE

**Psalms 73-150** (Abingdon Old Testament Commentaries). By Richard J. Clifford. Nashville: Abingdon, 2002. Pp. 334. Price £19.99. ISBN 0-687-06468-6.

In my review of the first volume of Dr. Clifford's commentary on the Psalms (see *ITQ* 68 (2003) 176-177) I drew attention, among other things, to