

The quotations from the sacred Canons are taken from the official translation of the Holy See. We would like to have seen an index, and also to have had references to the passages quoted from St. John of the Cross, St. Teresa, St. Ignatius, St. Catherine. There is one reference to the latter, but only in the French edition.

A deep debt of gratitude is due to the author for the invaluable instruction for those training or being trained in the ways of religious life, and indeed for all who would understand better the full implications of the Christian ideal. And many who have yet to make a choice of a state of life will be grateful for the enlightenment they will receive from reading this reliable text-book.

AMBROSE FARRELL, O.P.

WE THE REDEEMED. By Christopher Tatham. (Michael Joseph; 10s. 6d.)

The logic, the psychology and the theology in this book are sometimes a trifle hazy; amid much very sound and timely advice will be found recommendations which, without more qualifications than are actually offered, might in certain cases be found misleading and even dangerous. But the author disarms too close a scrutiny of his work by the assurance that 'it is not written with an eye to meticulous critics,' and still more by his manifest sincerity of purpose and the measure of his success in a difficult undertaking. His book should meet, even if it cannot wholly satisfy, a real need: the need of the contemporary masses, without fixed and firm dogmatic beliefs, for initiation into the elements of the interior life of a Christian. For many such, this kind of existential introduction to a living (if only embryonic) Christianity by way of elementary physiology and psychology will be worth many intellectual expositions and rational apologetics; and there is much in the volume which those more favoured might also ponder with profit.

V.W.

#### PHILOSOPHY

GOD AND PHILOSOPHY. By Etienne Gilson. (Humphrey Milford; Yale University Press; 12s.)

Without hurry or overcrowding, and without recourse to technical jargon, the four lectures in this volume relate the story of the human reason's search for God from Thales to Julian Huxley. Inevitably much is left out which might be found somewhat to complicate the simplicity of the story; but also much more will be found than in any more voluminous 'history of philosophy.' For Professor Gilson's approach to the subject is not that of the mere historian; 'it consists,' to quote his own words, 'of extracting from the history of past philosophies the essential data that enter into the correct formulation of a problem, and of determining, in the light of such data, the correct solution.' Perhaps he has never before so convin-

cingly exemplified the value of this approach, or shown so clearly the immense implications of its results. For the chief value of these lectures is to be found in the flood of light which they shed incidentally on problems of perennial importance: on the relation between religion and thought and between revelation and reason, on the possibility and limitations of any natural theology and the impossibility of any purely rational religion, on the nature of Christian philosophy, on the reasons for the decline of Greek religion, on the reasons for the failure of many Christian philosophers to break the 'essentialist' thinking demanded by the revelation of 'I AM WHO AM,' the reasons for the bankruptcy of post-Christian natural theology. The book should also do much to allay many 'Barthian' misgivings concerning any natural theology at all. For the Thomists it should have a particular value for its elucidation of the uncompromising 'existentialism' of their master's thought, whose light has too often been obscured by the bushel of Paley and his like. Too much 'natural theology' consists of the right answers to wrong questions; this book should do much to assist the correct statement of the problems in the light of history, and so to rehabilitate a sound natural theology in the eyes both of theologians and philosophers. The limpid and lively English of which Professor Gilson has made himself a master should recommend his book to a still wider public.

VICTOR WHITE, O.P.

LAW AND THE NEW LOGIC. By Miriam Theresa Rooney. (Catholic Philosophical Association, U.S.A.)

The new logic in relation to Law is part of a new technique of idealistic thinking whereby wishful thinking is pressed into the service of lawyers and judges for the furtherance of desired ends. The non-Euclidean school, having recourse to mathematics as a guide to legal reform, bases its legal philosophy on a logic of experimentation. Both the deductive logic of Aristotle and Euclid, and the inductive methods of Newton and Mill, are to be abandoned as unsatisfactory in favour of the new pragmatic approach. In this paper, reprinted from the proceedings of the American Catholic Philosophical Association's sixteenth annual meeting, the problems here raised are shown to be fundamentally metaphysical and epistemological. It is plain that, if all axioms and principles are no more than 'wish-postulates' the validity of which can be tested only by their social value, the establishment of any fixed legal principles becomes impossible. Legal education will in consequence merely aim to encourage the practising lawyer to forecast future events and to predict, in the words of Professor Cook, 'what a number of more or less elderly men will do when confronted with the facts of his client's case.' In this case the judge, regardless of truth or justice, will be expected to give that judgment which in result is considered to be socially desirable.