

ingly 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.

The writer has, as she says, chartered and examined the general trend of the movement as seen in several representatives of the non-Euclidean school of legal thought. They do not indeed agree in all respects among themselves, but they do have this in common, that their preoccupation is with the central problems of metaphysics and of all philosophy. The final plea of the paper is in favour of Neo-Scholasticism, which has a valuable contribution not only by way of criticism, but, above all, in the establishment of a sane legal philosophy with a metaphysical basis.

AMBROSE FARRELL, O.P.

THE JEWS

THE JEW IN THE CHRISTIAN WORLD. By Hans Kosmala and Robert Smith. (Student Christian Movement Press; 6s.)

The animus of this book may be seen in messages like the following: 'We need not repeat that the attitude of the Church was foreign to the spirit of Christ' (p. 116).

'The polemical writers became keen adversaries of the Jews. None of them was more bitter against them than Chrysostom.' 'One of the most notorious figures was Cyril, who incited the mob of Alexandria to expel the Jews' (p. 117).

These are grave charges against the most venerable religious institution in the world, and against two of the most blameless figures in any religion. But the authors of these statements show such a lack of conscience that the charges are made without giving any proof or reference.

In these days of religious peace-making it is hard to see why this unscholarly and uncharitable book should have been written; and still harder to see why it should be read.

V. McN.

MY PERSONAL FAITH. By Scholem Asch. (Routledge; 8s. 6d).

This expensive little book is of worth mainly as a readable symptom of modern Jewish religious paralysis.

Whether a racial Jew still keeps or has cast away the religion of his God-chosen people, he keeps a conviction that he has a message and even a mission to the world.

We who believe that Jesus of Nazareth is God made man, and that Peter of Bethsaida was appointed by Jesus to be his Vicar, also believe that the world-wide mission of the Jews is centred in the Church which Jesus made.

A racial Jew easily admits that the Catholic Church has a deep and unflinching sense of this world-wide mission.

If he denies the Church's claim to preach the Jewish Thing to the world he must ask himself what other form such a world-wide mission should take.