undertaken in order to make possible the formulation of sociological laws of a general kind. He shows the difference between his approach and that of the older school of anthropologists whose work, however, laid the foundations on which modern workers have built.

Today the field-worker needs to be a well-equipped person, competent in the realm of political science, comparative religions, economics, jurisprudence, linguistics, problems of kinship and marriage and psychology.

Professor Evans-Pritchard anticipates and answers the question: 'If the object of social anthropology is to formulate general sociological laws, why in fact does it confine its detailed inquiries to primitive societies?' He says there are three reasons for this, the first being that it is easier to make objective observations among a people of unfamiliar culture. The second is that a primitive society is usually smaller and more uniform than a more advanced group. The third and last and most pressing reason is that primitive societies are fast disappearing. Then bringing all these reasons together, he makes the important statement that 'in order to understand the nature of human society, it is essential to make comparative studies of institutions with a wide range of variation'. This is undeniably true since the object of all anthropological inquiry is the discovery of the basic structure on which all society rests.

Again he says: 'A theory of the fundamental nature of law must clearly cover the laws of both civilised and savage peoples'. And when speaking of primitive religion he says: 'It would be pointless to try to interpret the religious cults of primitive peoples except in terms of a general theory of religion'.

The importance to Catholics, as indeed to all people, of such an attitude cannot be over-emphasised. In fact the whole lecture is a challenge to Catholics to look to their claim to catholicity, and to be sure that they know at least something of their own foundations in the history of human effort, in which the transcendental pattern is embodied.

DORIS LAYARD

RENCONTRES SCIENTIFIQUES. By D. Dubarle, G. Bouligand, O. Costa de Beauregard, H. Alimen, R. Collin, R. Lavocat, A.-M. Dubarle. (Les Editions du Cerf, Paris; 1948).

D. Dubarle explains the purpose of these essays in his introduction. He remarks on the progressive separation between secular and religious thought that has gone on since the seventeenth century. The propriety of this total divorce has often been affirmed on both sides, to the detriment of each. It is certainly of the first importance to delimit the fields of the various sciences, but the psychological and moral unity of the human being who is a scientist must not be broken. It is therefore intended that these surveys of contemporary thought in logic, mathematics, physics, paleontology and biology

should mark a fresh effort of religious thought to recognise the work of natural science and the cultural realities of a world which that work has so largely formed.

Under the title 'Les Techniques Logiques et l'Unité des Mathématiques' D. Dubarle traces the history of the convergence between logic and mathematics, the growth of hopes that a virtual omniscience was being successfully achieved by their unification, and the check put to this expectation by the appearance of the paradoxes, and the theorems of Church and Gödel to the effect that there can be no automatic method of deciding universally the truth of formulae containing quantified variables, or of those of elementary arithmetic. The author draws two conclusions from the present state of affairs, that in mathematics no machine can ever render unnecessary the inventiveness of human thought, and that logic is incapable of turning its infinity of signification into an object representative of the mathematical infinite. Mathematics keeps escaping from the grasp of the logician the more surely he thinks he has closed his hand upon it. The programme suggested for the future is an attempt on the part of both logicians and mathematicians to understand and repect the specific object of mathematics better. It confronts the mind with a reality and intelligibility which cannot be exhausted by *a priori* methods or any mere technique.

O. Costa de Beauregard surveys the history of physics over the last one hundred and fifty years in 30 pages and concludes that only fresh efforts of induction can resolve the difficulties which relativist and quantic theories experience within themselves and concerning each other. The opening promise of indicating some mutual relevance between scientific and religious thought may seem to have found little fulfilment so far, but the insistence of all the authors that the very troubles which develop in the progress of science force on the attention of the scientist a reality which he investigates but does not create, is the clue to the plan of the book. This insistence and its relevance to the opening theme becomes still more marked in the essays on paleontology, biology and evolution. These last chapters require less specialist knowledge for their understanding than do the earlier ones, and both by precept and example do much to give the reader a sound orientation towards the topics discussed. R. Collin's reservations concerning Dr Alexis Carrel's *Man, The Unknown* are valuable in view of the popularity of that book.

IVO THOMAS, O.P.

CHRISTIAN APOLOGETICS. By Alan Richardson, B.D., Canon of Durham. (S.C.M. Press; 10s. 6d.)

This is a work in Protestant Apologetics.

Superficially, the change which has taken place in the doctrine of the Established Church during its four hundred years might lead to the supposition that there is no longer any continuity of