

or conceivable worlds (p. 298); and that after giving a few Greek instances of the symbolism of light he rounds off his references with the sentence: 'The symbolism of light of course pervades also Mithraism, the sayings of Jesus, and the poetry of Dante, Milton, Newman, and the sonnet of Blanco White' (p. 419).

I would suggest in conclusion that no study of Greek thought is likely to be adequate without some consideration of the Indian thought which preceded and the Christian thought which followed it. Good work on both has been done in America, and professional classical scholars might be considerably enlightened if they would seriously meditate such things as Dr. Coomaraswamy's *Recollection, Indian and Platonic* (American Oriental Society, 1944).

WALTER SHEWRING.

PROCESS AND POLARITY. By Wilmon Henry Sheldon. (Columbia University Press; Humphrey Milford; 13s. 6d.).

When you walk there is first the polarity of exertions in standing on two feet, then the poise is lost in the process of stepping out, only to be restored in a new equilibrium. In this smooth piece of philosophical writing, in that English temper which whips out practical synthesis from theoretical compromises to the admiration and exasperation of the partisans of closed systems, the analogy is applied at length; a position of truth is stressed in each great school, but it must not, as it were, be caught on one foot, but paired and set in active and co-operating tension with its opposite, so to start an advance to a higher position.

Professor Sheldon would not have us demand absolute certitude from philosophy, but a feasible plan of action. Pure epistemology and analysis lead nowhere; intrinsic coherence is not enough; there is no passage from mere thought to being. But philosophy is a guide to life; there is a correct and growing response to our environment, of which one test is the ability to live successfully and one condition an attitude of practical preparation rather than of theoretic worry. He cannot, however, be classed simply as a pragmatist, for, as he observes profoundly, though the various types of philosophy may not be true as they stand, 'is not their relationship true? This he sets out to study.

With only passing mention of the dwarf types, he considers the great types of philosophy shown by history to possess the power of survival. They are not fixed in deadlock, but moving in active intercourse. Neglect the early Ionians, and the historical sequence roughly corresponds to the order of thought. Idealism, the affirmation of indestructible values beyond all change, even to the denial of the earthly here and now, is countered by materialism. Aristotelean scholasticism rises from them both as a synthesis on a higher plane with its doctrine of form in things, to be in its turn complemented by the philosophy of the novelty and ultimate reality of

change as a productive agent. From this point the argument begins to peter out into empirical enquiries, for the evidence is still too scanty to allow of more than the helpful gesture of pointing the way.

The highest praise is reserved for scholasticism, though substance is given a Kantian reading as a category of permanence and the reality of *potentia* within being, and consequently the metaphysical dynamism of Aquinas, is insufficiently appreciated, however just may be the appreciation that most scholastics regard the world as a structure, manifold, complex, yet fixed. The medieval fusion of rationalism and the practical motive of salvation is defended. 'The moderns who have blamed scholasticism for being tied up with religion do not understand what philosophy is.'

R.N.

THE FOUR GOSPELS. By Dom John Chapman. (Sheed & Ward; 4s. 6d.).

To a reader of the Gospels ignorant of how and when they were written this little book forms an easy introduction. Though the four lectures it contains were delivered in 1927 they have been withheld from publication till after the appearance of the author's full study on the Synoptic Problem—*Matthew, Mark and Luke* (1937). Here Abbot Chapman sets out in clear and lively fashion the origins and characteristics of the four Gospels, while an appendix gives a useful citation of Patristic evidence and the relevant decisions of the Biblical Commission.

His exposition follows the views held in his larger book, of which the most striking feature was the assertion of the priority of the Greek translation of Matthew over Mark, contrary to the admission of many Catholic scholars that Greek Matthew was influenced by Mark.

It omits any discussion of the oral tradition previous to the written Gospels and its relation to the latter, but perhaps this was not suited to a book of this size.

C.B.D.

CHRIST IN THE GOSPELS. By A. E. T. Rawlinson, D.D., Bishop of Derby. (Oxford University Press; 6s. 6d.).

The author's purpose in putting out this book is 'to set forth what I believe to be the meaning and message of the Gospels in such terms as can be understood by the ordinary educated reader . . . who would desire to know how the Gospel presents itself to a mind trained in the processes of modern historical study.' And he has achieved his purpose in a clear account well set out with a balanced use of modern critical methods. He asserts the divinity of Our Lord but shows uneasiness in dealing with the Gospel miracles; their basis in history is uncertain, they are evidences of the impression Jesus made on those who believed in Him; they are