

and the philosophy of Plato both tended to decrease men's interest in the observation of Nature' is hardly borne out by the history of scientific discovery. An apparent inconsistency in the first two chapters needs further explanation. We are told that even the higher apes have little or no power to invent symbols, but later that associations constitutive of a symbol-situation are automatically formed by all higher animals. 'Propria' everywhere appears as 'propia', and unlike perspicacity, perspicuity is not a faculty (p. 55). In saying that it is a serious drawback that Aristotle's accounts of the process of arriving at correct definitions should be so obscure and should require so vague and unreliable a faculty as perspicacity, the author is not being quite just to his subject, in view of later developments. The more congenial Whewell is quoted as saying that sagacity, which cannot be taught and commonly succeeds by guessing, is necessary for the framing of appropriate hypotheses, and the operation of such a faculty is generally recognised to be of great importance in the process of discovery.

*The Dictionary of Philosophy* is noteworthy for the attention paid to terms of Oriental philosophies, and to matters connected with modern logic and the philosophy of mathematics. The competency of the articles on the former we are not in a position to estimate; those on the latter are mostly from the master-hand of Professor Alonzo Church, and could hardly be bettered in the space. Scholastic matters are not neglected, and among the names of those who contribute on them we note those of A. C. Pegis and V. J. Bourke. The cross-references are plentiful and helpful. We note that *s.v.* Nestorians, stress on duality of persons should replace that on duality of natures.

IVO THOMAS, O.P.

THE GREEKS AND THEIR GODS. By W. K. C. Guthrie. (Methuen; 21s.)

This new book, by the author of *Orpheus and Greek Religion* and that very useful little work *The Greek Philosophers*, has to an even higher degree the qualities of clarity, good sense, and sympathetic understanding of the subject which distinguished his other works. Mr Guthrie has set out to describe the Greek religion of the classical period only (excluding Hellenistic religion), with a view to illuminating the religious content and background of the masterpieces of Greek literature: for Greek literature, like all other great literatures until very recent times, cannot be understood unless we understand the religion of the writers and of the society in which they lived. And he chooses as his central theme what must always be one of the central themes in any serious study of any religion, and is of particular interest and importance in ancient Greece, 'the relations between man and God (or gods, or divinity) as they appeared to the Greeks of the classical period' (p. xiii).

In discussing this central theme he covers everything of importance within the limits of his period, treating not only Homeric religion, Apollo and Dionysos (in two most fascinating chapters), the powers of the earth, the religion of the ordinary man in fifth century Greece, and Orphic religion, but also the contribution to religious thought of the Ionian philosophers and, in a final chapter, the religion of Plato and Aristotle. There are of course, as is inevitable in a book of this kind, many points where the reader who is interested in the subject will want to disagree or to discuss further (though hardly anywhere a Catholic will feel he has to disagree as a Catholic); but Mr Guthrie's good judgement, wide knowledge of the evidence, and clearness of exposition are never lacking. The book will certainly be read with interest and profit by specialists, but is presented in such a way as to be fully accessible to the non-specialist reader, Greek quotations and, in general, scholarly discussion, being confined to the footnotes.

A. H. ARMSTRONG.

THE PSYCHOLOGY OF DUNS SCOTUS. By Christopher Devlin, S.J.

ST ALBERT, PATRON OF SCIENTISTS. By F. Sherwood Taylor, D.PHIL.

THE ANTHROPOLOGY OF ST THOMAS. By Ian Hislop, O.P. (Aquinas Papers; Blackfriars Publications; 1s. each).

The appearance of Aquinas Papers is almost unpredictable as their subjects. Here is a new sheaf, as varied as you like.

Scotus always seems to have held an attraction for Jesuit theologians and philosophers, including the monumental Suarez, and it is not surprising that Gerard Manley Hopkins, Platonist and poet, felt the attraction too. It is by that way, we imagine, that Fr Devlin came to Scotus. If he is right, the key to the understanding of Scotus is his psychology, summed up by Fr Devlin as (1) the importance of the subconscious (*memoria*) and (2) the autonomy of the will. With these two *points de repère*, Fr Devlin throws much light into the murky depths of Scotist thought. The reflexion his little study prompts is that a great deal more work should be done on Scotus. His own treatment of one corner of Scotist thought shows an easy mastery.

To go from Scotus to the orderly world of St Albert is like leaving the turbid river for the motionless pool. (Fr Devlin's metaphor). Dr Sherwood Taylor makes a measured and sympathetic appraisal of the scientific work of St Albert and helps one to see what his real importance was. One catches glimpses of his personality, too. We like St Albert's remark about crocodiles which, his contemporaries all held, moved the upper jaw: 'I have seen two crocodiles', remarked St Albert, 'and both moved their lower jaws only'. One hears the scholar's snap, in the perfect Oxford manner! Small as it is, this