

comments on the folly of some of the Crusaders in their treatment of the Eastern Churches against all the directives of the Holy See, whose representative on the Crusade, Adhemar of Le Puy, receives very sympathetic treatment in this volume. But the gradual destruction of Byzantine power by the Crusaders, so disgracefully consummated in the Fourth Crusade, finally opened up the way for the Ottoman Turks to draw an iron curtain across the Middle East. The existence of this barrier provides the subject for *Jesuits go East*, which details the routes the Society had to take to send its missionaries to the vast fields of India and China. The obvious way was to go by ship round the Cape of Good Hope, but the Portuguese, who had a monopoly of the traffic, lost so many ships in the passage, and the conditions of travel were so bad, that a huge proportion of the missionaries never lived to reach their destined flocks at all. So with unbelievable heroism the sons of St Ignatius tried to find overland routes, through the Ottoman dominions or northwards by Russia, and it is interesting to find them meeting exactly the same difficulties in Russia that they would find today. None the less, they penetrated to Thibet, Turkestan and the Great Wall, and though the emphasis of this book is mainly on their geographical achievements, nothing can conceal the burning love of souls which drove on these Crusaders of the noblest mould. It is a pity that the translators of this work have not converted kilometres into miles for English readers, arrived at a consistent spelling of place names, or provided an index.

PAUL FOSTER, O.P.

NATURAL LAW. By A. P. d'Entrèves. (Hutchinson's University Library; 7s. 6d.)

One of the many virtues of this book is that it enables those who have studied the subject exclusively out of St Thomas or scholastic text-books to talk to their contemporaries about it. For the study of Natural Law fell on evil days in the nineteenth century and is still suspected, if not scorned, by the modern lawyer. In his last chapter Professor d'Entrèves shows how modern legal theory has no rational basis without the philosophy of Natural Law, and he might very well have ended with *Naturam expelles furca, tamen usque recurret*.

But where Dr d'Entrèves will be most useful to the average student is in his setting of Natural Law in the concrete circumstances of its development. In three brilliant chapters he compares and contrasts Natural Law as it appears in the Roman-Byzantine collection, in the *Corpus Juris Canonici* and St Thomas, and in post-reformation times. Is there a univocal historical development? No, but there is a substratum which receives a different expression in succeeding ages: e.g. 'the notion of natural law came to be as it were embodied in the Roman

tradition, and was able to exert an influence which it would hardly have exerted had it remained in the regions of philosophical abstraction'. p. 31.) Its insistence on 'the intrinsic value of law rather than on its power of compulsion was a unique experiment in the history of mankind', and 'Roman legal tradition has taught the Western world to conceive of law as the common substance of mankind, as an unceasing effort to realise *quod semper aequum ac bonum est*'. (ibid.)

The rational nature of law—as opposed to voluntarist theories—is indeed the *fil conducteur* through its history, as the author shows very clearly in his treatment of St Thomas. It was really not until modern philosophies had made havoc of the old respect for reason that the *Natural Law fell into discredit and modern positive law deprived itself* of a rational basis.

In the usually confused subject of Law and Morals, the author is particularly clear and balanced and makes an extensive and effective use of St Thomas.

The style of the book is pre-eminently clear, crisp and quotable, and we will end with two brief passages: 'Natural Law is the outcome of man's quest for an absolute standard of justice'. (p. 95.) 'Thus, after a century of effort to eliminate the dualism between what is and what ought to be from the field of legal and political experience, natural law seems to have taken its revenge upon the very champions of the pernicious doctrine that there is no law but positive law, or that might equals right, since for all practical purposes the two propositions are perfectly equivalent.' (p. 116.) *Tamen usque recurret!*

J. D. CRICHTON

ISLAM. By A. S. Tritton. (Hutchinson's University Library; 7s. 6d.)

This book, like all Professor Tritton's writings and utterances, is unmistakably impregnated with its author's forthright personality. His alert irritability of manner contends painfully with a degree of justice and charity, and the result is a work that makes little concession either to the reader or to the subject. It perhaps most resembles a replete rough-notebook, while the author's erudition and factual objectivity are strangely qualified by ironical asides.

The laconic style might in places puzzle even an experienced Arabist; it is thus difficult to imagine how the general reader will react to these staccato sentences, athletic punctuation and abrupt transitions of thought. In particular, the economy of punctuation often makes it virtually impossible to distinguish between the author's own comments and his (often anonymous) quotations or paraphrases of Muslim writers, with a resultant appearance of self-contradiction. Here are two passages, taken from pages 21 and 181 respectively, which sufficiently display these difficulties: