

surprised Bernard himself, not that he would have disowned the views attributed to him but because he in fact mistook the character of Aristotelianism and of course knew nothing of Thomism. This is indeed the apologetic value of the present book, that it vindicates the true character of the Thomistic theory of the living body against the common misconception that any doctrine, to be Catholic, must be spiritualist or vitalist and must in that much set physiological and medical science at a discount. Perhaps Père Sertillanges, in his zeal for *rapprochement*, passes a little too lightly over Bernard's insistence that metaphysical thought has but a subjective role; moreover in his identifying the physiologist's "*idée directrice*" with the Thomist "*forma substantialis*" he may be thought to surrender substantial reality a trifle too easily to something more like ideal substantiality; could the "*idée directrice*" survive, for instance, as an "*anima separata*"? In the main, however, his case is an imposing one, and not likely to be easily rejected.

Besides the central concern with life, there is an account of Bernard's admirable theory of scientific method ("*l'expérimentateur pose des questions à la nature; mais dès qu'elle parle, il doit se taire*". cit. p. 49); and a discussion showing how freedom of the will is perfectly compatible with the physical determinism justly demanded by science.

C.R.

ORDER AND DISORDER. (A Study of Mediaeval Principles). By the Right Honourable Sir Henry Slessor. (Hutchinson; 15s.).

Before *The Times* had openly advocated the settlement of international problems by pressure instead of principle, Sir Henry Slessor had reminded its readers that there was little hope for European society unless a law transcending national frontiers could be generally recognised. In this book he reiterates at greater length and with abundant illustration his "plea for unprejudiced reconsideration" of the mediaeval outlook, especially of the conception of the *Jus Gentium*. Not that Natural Law alone can be sufficient: in "The Roots of Disorder", perhaps the best chapter in the book, he contrasts the great scientific achievements of the recent past with the moral decline "through a concomitant loss of recognition of the destiny to which God has elected man." Particularly welcome is the evidence here displayed of wide reading and considerable study of the mediaeval thinkers, but the presentation is perhaps too massive for the general reader. On the other hand there are too many sweeping statements and hasty summaries to render the book acceptable to the specialist: those who know the German Catholics of the North and West and remember the struggle of the Confessional Church cannot but protest against the assertion that "apart from the Catholic south, Germany has ceased to be Christian for the last hundred years"; and St. Thomas's view on slavery is at least more complex than that which is here attributed to him.

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