

BLACKFRIARS

works have been produced which have attempted to explain the psychological motives for Newman's conversion and his life's work. Most have failed. The psycho-analytical method usually does, unless there is complete sympathy and understanding between the psychologist and his subject. Dr. Sobry, I think, within the limited scope of his book, has succeeded. No one who thinks Newman worth the trouble of understanding, or the secret of his style worth mastering, should fail to give this work a careful and thoughtful study.

H. F. DAVIS.

MISCELLANEOUS

PROBLEMS OF MIND AND MATTER. By John Wisdom. (Cambridge University Press; 6/-.)

It is perhaps a curious example either of professional modesty or of belief in the elemental exactness of the subject-matter that Dr. Wisdom's book bears the same title as that of Professor Stout, to which it is patently intended as a creative commentary. This absence of proclamation in favour of meditation is a keynote of the book; though this is a meditation achieved with rare clarity.

Its resemblances to the Thomistic method of exposition are not purely accidental: there is a certain disinterestedness, and also a detailed practice of giving arguments against and for. This befits its purpose, which is 'to be an introduction to *analytic philosophy*,' as distinguished from *speculative*: the object of speculating 'is truth,' that of analyzing 'is clarity.' Analytic philosophy becomes what may be called a philosophy of psychology.

The subject-matter consists of two of the many relations between Matter and Mind: 'first the relation of ownership, and second the relation of knowledge.' There follows a not too helpful pair of definitions: 'A mind is a cluster of mental facts which are all about the same thing. A material thing is a cluster of material facts which are all facts about the same thing.'

After an introductory chapter the work proceeds, in order, to discuss Body and Mind: here is included a subtle account of the distinction and correlation between, and the mutual 'production' of, bodily and mental events, and next Ownership and Freewill. Part II is entitled 'Cognition'; it includes successively Perception, Knowledge of Material Things, Judgment and Truth—this last being most lucid. Two appendices complete the text of the work.

The style is both natural and illustrative. The author comes to terms with common-sense. This to some extent limits his field but it produces no logical or terminological inaccuracies, and definitions such as the following cannot really be condemned as

REVIEWS

circular: 'A sensation occurs when, and only when, someone *senses something as having a certain sense-quality*' (italics in the original). Not only is the author exact in thought, but he permits us to see the machinery of this exactness laid out in succession; as when three long successive sections (2.21, 2.22, 2.23—a form of numeration employed first and most consistently in Wittgenstein's *Tractatus Logico-Philosophicus*) begin respectively with the words: 'A law of science is a *universal* causal fact,' 'A law of science is a *generic* universal causal fact,' 'A law of science is an *exact* general (*sic*) universal causal fact.' Similar progressions of expressiveness will be found *passim*, often with clarifying results—as in the discussion of Blame and Freedom.

Religious problems are occasionally handled, but never fervently: the author is content to state his philosophically deduced belief in pre-existence, for example, and to proceed at once to other similarly attained deductions in analytic philosophy. Ripeness is a core of this book; it is neither subjectively (as if objectively) dogmatic, nor possessed by modern antidogmatic pessimistic sophistry, fundamentally solipsistic. It does not dismiss or welcome, although its ultimate favoured tendency is towards some idealistic mentality.

TERENCE WHITE.

DE HISTORIA CANONIS UTRIUSQUE TESTAMENTI. By P. Seraphinus M. Zarb, O.P. (Rome: Pont. Institutum 'Angelicum,' 1 Salita del Grillo; 35 L. it.)

THE ACCURACY OF THE BIBLE. By Dr. A. S. Yahuda. (Heinemann; 10/6.)

THE OLD TESTAMENT IN THE LIGHT OF ANTHROPOLOGY. By E. O. James. (S.P.C.K.; 4/-.)

The first of these three books stands apart from the others as being of substantial importance and as a Catholic work duly planted 'by the streams of water.' Compared with the herculean labours of Protestants urged on by the need of self-defence, Catholic work on the history of the Canon has in the past tended to be scanty or sectional. This comprehensive and masterly work is one splendid sign of the recovery of Catholic scholarship from a particular weakness. Apart from the contribution of the author's own most strenuously and carefully elaborated thesis, the book is highly valuable as a treasury of all the sources required for a scientific understanding of the subject. No wonder, then, that it should have been acclaimed at once by Lagrange, Vannutelli, Steinmueller, and by other representative Catholic scholars. Considerable wonder, on the other hand, that with such quantity going with such quality the price of the book should be almost plebeian.