

is flat", and when we say in the gallery, "The painting has great depth". There is just one, and it is the painting. There are two descriptions, not two objects. I do not think that Dr Ziff has settled all the problems connected with 'the object of art', but his article seems to me a good example of philosophical tidying-up.

The volume, then, contains some interesting things. But it does not fulfil the claims made for it by the editor: it is, as a whole, a scheme based on insufficient resources. It is a collection of essays produced without collaboration between the contributors or collective responsibility (they often contradict each other, or repeat each other's arguments). Worse still, they do not seem able to handle the raw material of 'aesthetics', that is, they are not aware enough of the kinds of practical problem that confront the serious critic, or the kind of critical or 'aesthetic' principle in which he is interested.

W. W. ROBSON

ESSAYS IN CHRISTIAN UNITY. By Henry St John, O.P. (Blackfriars Publications; 12s. 6d.)

The Dominicans of the English Province have now for a great number of years done wonderful work in the cause of Christian unity and among them one of the most zealous has been Fr Henry St John. He has laboured more especially for a better understanding with Anglicans and it would be hard to find a non-Anglican who has a greater knowledge than he of the Church of England or a more sympathetic appreciation of her virtues and her weaknesses.

These essays have been written during a period covering over a quarter of a century and are therefore not so co-ordinated as if they had been written as a single book. There is also a certain amount of repetition, though, when it is a question of good things, *repetita juvant*. The author is often very bold in his statements, and he may well be so for they are generally irrefutable.

The great Ecumenical Movement is dealt with very thoroughly, for Fr St John has followed it up very carefully from its beginning, but it is our relations with Anglicanism which he examines more particularly. He makes an eloquent appeal for the suppression of 'war psychology'. We must learn to consider Anglicans as fellow human beings and even as brother Christians, rather than as *the enemy*. We are united with them by 'the highest bond that can unite human beings', that is to say 'a common allegiance to our Lord as God made man' and by our 'common experience of the need of redemption and salvation through him'.

Perhaps the most interesting portion of this book is the last appendix on the Membership of the Church. Theologians have ever maintained the principle of *Extra Ecclesiam nulla salus*, and at the same time they

talk of dissident Christians as being 'out of the Church', though, when pressed to it, they hesitate to deny the possibility of salvation for these Christians. We know that everyone who is validly baptized becomes a visible member of the Church, nor can he lose his membership except by a sinful act of heresy or schism. Adult members must, however, fulfil two other conditions in order to be admitted to the full privileges of membership. They must know and believe in the principal doctrines of the Catholic faith and they must recognize and obey the lawful pastors of the Church.

The author says that the Church of England is not part of Christ's Mystical Body, but, if individual Anglicans have been incorporated into the Mystical Body, it is hard to see why the grouping of them should not belong to it. Of course canonically speaking such a thing as *the* Church of England does not exist. They were the local *Churches* of England, which more or less subconsciously accepted the ruling of the State in ecclesiastical matters at the Reformation. But it would be difficult to determine the exact moment when these Churches ceased to be part of the Church of Christ or when they fell into material schism. It would be still more difficult to determine it in the case of the Churches of the East.

It is perfectly true that the Holy Roman Church, together with the sum of other Churches in communion with her, is sublimely one. Of them alone are the four 'Marks' completely true. But it is also a fact that very real Churches are juridically divided from her and so the sacred liturgy does well to pray God to unify, *adunare*, his Church.

There is an interesting essay on *Pietas Anglicana*. The title makes us wish there had also been one on 'Anglican piety' in the modern sense of the word. Devout Catholics could not help being edified by the very solid, scriptural and liturgical piety of the Book of Common Prayer, of the hymnals in use, of the adornment of many churches, of the spiritual writings of saintly Anglicans. As Fr St John says, 'they cannot teach the Church, but there are many things they can teach us'. The writer of this review thanks God every day for his conversion to the Catholic Church, but he is also profoundly grateful, not only for his childhood in an Anglican family, but also for his education in a Woodard school, where he learned many *Catholic* things, which he might never have learned in a Catholic school. Fr St John is right when he reproaches the 'papalist' party with imitation of our worst selves. He points out that 'at the back of the reforming movement lay much that was sound and good', especially with regard to liturgical reform. Thank God, the liturgical movement which is afoot today proceeds from *within* the Church and is encouraged by the supreme authority.

One sentence in this book may call for discussion: 'All that was necessary for salvation was at least implicit in this written word of God' (the Epistles and Gospels). But surely none of the inspired writers thought they were composing, or even contributing to, a *complete manual of Christian Doctrine*?

R. P.

PLATO'S PHAEDO. By R. S. Bluck. (Routledge & Kegan Paul; 21s.)
THE ETHICS OF ARISTOTLE. Translated by J. A. K. Thomson. (Penguin Books; 2s. 6d.)

So many translations of the *Phaedo* have appeared in recent years that a new one must have special qualities if it is to justify its existence. Dr Bluck's version does possess those qualities; it will become indispensable for that growing class of readers who, with a minimum of Greek, nevertheless wish to make a serious study of Plato's philosophy. He has done for the *Phaedo* what Cornford did for the late dialogues: produced an accurate translation in good current English, with a page or two of commentary before each section of the dialogue, a thirty-page general introduction, notes on particular passages, and nine appendices that treat of more detailed questions of interpretation.

Very properly, it is the philosophy of the dialogue that receives Dr Bluck's chief attention. He argues strongly against the notion of a Form as merely an abstract term, what was later known as a 'universal'; he says that 'all the Forms are transcendent objective realities, and this must give them an ontological significance as well as a logical one; and they are all "causes" in the sense that they are responsible for the meaning and quasi-being of objects and acts in the sensible world—which must give them a metaphysical significance as well' (p. 180). This enables him to present the final 'proof of immortality' as plausible, even convincing if the premisses are admitted. It is in fact remarkable throughout how Dr Bluck, without treating Plato's arguments uncritically, nor distorting them by the use of modern ideas, does succeed in presenting them as still meriting our serious philosophical attention.

Aristotle provides a different problem for the translator. No one is likely to think of his work as merely literary; the difficulty is to round its angularities into something that is readable at all. Mr Thomson's version, which first appeared a few years ago, succeeds very well in this; it has a contemporary ring, which is helped out by the idea of throwing Aristotle's more disconnected *dicta* into the form of foot-notes. At times some of the precision is lost with its technicalities; Aristotle is a professional philosopher and never forgets it. There is an excellent introduction, and short comments on each section, reduced