

JUDAEA LIVES AGAIN. By Norman Bentwich. (Gollancz; 8s. 6d.)

It would be strange indeed if, in the midst of the present unparalleled suffering of their people, an increasing number of Jews did not look to Palestine as a door of hope in a world seemingly without hope. Many a refugee, passing through the immigrants' quarantine hall in the Jewish port of Tel-Aviv, must have been cheered by the inscription carved over its entrance: 'The Ghetto ceases at the Gates of Zion.' But those who see in Palestine only a possible way of escape from persecution, and in the Zionist movement little more than a form of defence against antisemitism, have not begun to understand the real significance of the modern Hebrew renaissance in the Holy Land. And that is a great tragedy, for the future of that amazing little country is a matter of concern not to the Jews only, but to all the world.

It is his recognition of this fact that has given such interest and significance to the work of Professor Norman Bentwich, who was for many years Attorney-General of Palestine and who has held the Chair of International Relations at the Hebrew University of Jerusalem since 1932. It is that that makes the recent appearance of his latest book on Palestine a matter of outstanding importance in this most difficult field of human relations.

The book has everything to commend it, both to the Jew and to the non-Jew. The former will find in it a challenge to the rethinking of many of the fundamental lessons of his history and tradition, and to the readjustment of perspectives which, in the midst of such an upheaval as the present, could not but be distorted and foreshortened. In this connection the chapters on 'The Jews and Judaism in Modern Times,' 'The Regeneration of Judaism' and 'Judaea's Contribution to a Better World' merit most careful attention.

The non-Jew will find a fascinating story of social, cultural and religious renaissance, a wealth of valuable information about that renaissance not easily come by in such convenient form elsewhere, and an unusually objective record and interpretation of political events and tendencies, all of which is presented in an eminently readable form, for Professor Bentwich has a way of lighting up his pages with phrases which do more than drive home the particular points to which they are directed.

But the book may challenge as well as interest and inform the non-Jew. In his concluding chapter Professor Bentwich reminds his reader that 'the experience of the twenty years of uneasy armistice proved that man is not only a social being, as Aristotle said, but also a theological being,' and goes on, after referring to the five Peace Points of Pope Pius XII, to point out that 'Christian leaders to-day reassert teachings of the Hebrew prophets which are being applied by the Jews in Palestine life. Judaism and the Jew have a part in a world order based on the message of the Hebrew Prophets, and Jerusalem, the hearth of the three monotheistic faiths, where that

message was given, is the fitting centre of a movement of the religions for assuring peace between the spiritual forces.'

This is, indeed, a great ideal, towards the realisation of which only the very first steps have yet been taken. There have been many mistakes. Progress, rapid in some directions, has been painfully slow in others. But for those who have the courage to think in terms of the underlying principles which Professor Bentwich has so well expounded in this most stimulating book, the future is not without hope.

WILLIAM W. SIMPSON.

EXPERIMENT AND THEORY IN PHYSICS. By Max Born, F.R.S.
(Cambridge University Press; 2s.)

This is a lecture on the philosophy of discovery in physics, read before the University of Durham a year ago; it will be studied with keen interest not only on account of its author's reputation as one of the greatest of living men of science, but also because it deals with questions that are now being hotly debated.

Fifty years ago there was nothing in the principles of physics to debate about, for there were no opposing views. The corpus of knowledge in the subject seemed to have almost the same degree of certitude as mathematics, and everyone agreed that the method of increasing it was by quantitative observation. As a matter of history, Professor Born remarks that this state of things began at the Renaissance: 'the essential distinction,' he writes, 'between our time and the middle ages consists in the renunciation of tradition and the establishment of experience as the true source of knowledge'; 'the stagnation of science in the middle ages,' he says in another place, 'was due to an excessive veneration for the mind as opposed to material phenomena, leading to a preference for theoretical speculation rather than experiment.' These statements are no doubt in the main correct, although in justice it must be said that Aristotle and St. Thomas themselves held perfectly enlightened views on this point, and the fault lay wholly with their degenerate successors.

Within recent years heterodox doctrines have appeared, which at first sight seem to have an affinity for the late-mediaeval ideas, since they assert, as Professor Born puts it, that 'to the mind well trained in mathematics and epistemology the laws of Nature are manifest without appeal to experiment.' Two distinguished astronomers, Sir Arthur Eddington of Cambridge and Professor E. A. Milne of Oxford, follow this philosophy, though it leads them to divergent conclusions. The present discourse is occupied chiefly with a criticism of their position.

The stimulus to the growth of the new opinions may be found in the great success of Einstein's theory of General Relativity: for Einstein performed no experiments, but worked entirely in his study with mathematical theories, and this is precisely what Milne and Eddington do.