

the Person to the State. Among the Round Table Discussions at the end of the volume the paper written by Alexander P. Schoral on the Proofs of the Existence of God is outstanding.

I. H.

NATURALISM AND THE HUMAN SPIRIT. Edited by Yervant H. Krikorian. (Columbia University Press; Humphrey Milford; 30s.).

A philosophical manifesto of this considerable compass and penetration deserves a closer analysis than is possible in these pages. It is a volume of essays by American professors (whose names, with the exception of Dewey's, are little known in this country) explaining various aspects of present-day 'naturalism' in the States. Naturalist interpretations are offered of religion, ethics, aesthetic, sociology, theory of knowledge, etc., and a few of the essays chronicle the development of American naturalism. The reader will find it helpful to begin with the last essay, an excellent survey of the others. The contributors have their own points of view, but what is common to them as 'naturalists' is opposition alike to any form of matter-mind dualism (they do not however reduce everything to matter) and to recognition of the supernatural; this may be stated positively as a postulate of 'continuity' which consists in applying unrestrictedly to every realm of knowledge 'scientific method.' If this meant that no knowledge is acceptable but such as is submitted to the test of its appropriate criteria, no exception could be taken. The assumption however made throughout is that the appropriate criteria of all knowledge are of the type found in positive science. This, philosophically, completely begs the question; to claim entire open-mindedness on the ground that, having subjected every experienced phenomenon to analysis by certain criteria and having by these methods found no residue that was not susceptible of such analysis, one is yet prepared to consider any other phenomena whatsoever, so long as it too is submitted to the same criteria,—such a claim is to say the least ingenuous.

The result of this method is the reduction of philosophy to collection of numerically infinite data and classification of it by any selected convenient term of reference. The latter feature is particularly clear in the essays on 'Naturalism and Ethical Theory,' and on 'The Categories of Naturalism.' As to the former point it is not surprising to find that the essays provide us for the most part with impossible, because inexhaustible, programmes for investigation rather than with achieved findings; Professor Boas's essay on 'History of Philosophy,' and Miss Lavine's on theory of knowledge instance this.

We disagree *toto caelo* with the views advanced; but there is much here for the trained philosopher to ponder; and much too with which the Thomist might work, and even agree, especially

where he might read for 'nature' 'being.' It is a pity that of all the contributors Professor Dewey (he alone) should have debased philosophy to polemic. To say, *inter alia*, that St. Thomas Aquinas interprets 'Love thy neighbour as thyself' as 'expressly authorising any and all means' (to wit 'bloody and ferocious persecutions and oppressions') 'that may tend to save the soul from the tortures of hell,' and to ground the assertion on no reference but on an appeal to those who 'are 'familiar with the contents of 'supernatural medieval philosophy' is as inexcusably false as it is unscientific in method.

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MEDIAEVAL STUDIES.

THE REGISTER OF HENRY CHICHELE, ARCHBISHOP OF CANTERBURY, 1414-1443. Vol. III, ed. E. F. Jacob. (Oxford Univ. Press; 15s.).

The third volume of this important register deals with the Minutes of Convocation, the registers of vacant dioceses and the archiepiscopal visitations, but the Minutes of Convocation attract most attention, dealing amongst other important business with the principal heresy trials, and do much to correct the exaggerated statements of writers such as Foxe the martyrologist. These trials were admirably and thoroughly conducted and conspicuously without rancour or bitterness. Much kindness was shown, we already know, to those tried for heresy at this period, and strong efforts were made to save the accused from the extreme penalty. In fact, in the trials here recorded, only one was sentenced to death, William Taylor, and this was his third trial. He had already appeared before the ecclesiastical courts in 1420 and 1421 and on conviction had recanted. His final condemnation was in late winter 1423, and he was delivered over to the secular arm and executed at Smithfield, March 2nd, 1423. It is curious that in the account of his degradation from orders all mention is omitted of the order of reader. It is quite evidently a slip on the part of the scribe who, as Jacob points out, was obviously working from rough notes and not an original copy. Much of his Latin is that of a man writing at great speed, with disaster to his grammar, and also to his spelling, which is often phonetic.

Of necessity many of the heresy trials of the period had to be dealt with in individual episcopal courts, so that undue stress cannot be placed on the fewness of the heavy punishments appearing in these records of Convocation; but no doubt exists of the efforts made to spare the culprit if possible. One of the sentences meted out is of almost unbelievable leniency. A friar named John Russell of Stamford, a Minorite according to the document, but called in one place a Friar Preacher, had taught from St. Mary's pulpit in