

common-sense principles. He collected the dispersed thought of St. Thomas in orderly fashion, added numerous notes which displayed the relevance of the Thomist doctrine to the problems which beset his contemporaries, and in fine wrote a standard text-book of the Thomist philosophy of art.

The French original is to be recommended to such as can and will study it. The book does not translate easily, and the new translation, though often ingenious, is not seldom clumsy and obscure, and occasionally faulty. But the more accessible reappearance of the work in English will have the advantage of attracting further attention to it. Also, it may be hoped, it may remove some not uncommon misunderstandings which have found expression in this country. Those who acclaim (or denounce) St. Thomas as the patron saint of classicism may be led to see that his doctrine was too simple and elemental, and so too universal, to justify his being appropriated to any particular school of technique; and those who would attribute to him a Tolstoyan confusion of ethical and aesthetic values may be convinced that their opinion is a strange inversion of the facts.

Maritain's treatment of this problem of the relation of art to morality and to religion is admirable, but all too brief. We would take this opportunity to recommend an excellent commentary in *Le procès de l'art* by M. Stanislas Fumet. It was published last year in the *Roseau d'or* series, and we hope that it will soon find a translator.

V.W.

CHRISTIANITY AND SEX. By Christopher Dawson. (Criterion Miscellany, No. 13. Faber & Faber; 1/-.)

A sound exposition of the principles which govern the Catholic attitude to 'sex' and to the 'new morality' has long been a crying need. Too often is the Catholic position on particular controversies isolated from those principles and made to appear but ill distinguishable from the most unreasoning obscurantism. In this small pamphlet, which is a masterpiece of profound and concentrated thought, Mr. Dawson shows the intense and consistent reasonableness and sanity of the Catholic position, whether as regarded in itself, or as compared with the disastrous solutions of the 'sex problem' championed by contemporaries. He shows how the Christian 'spiritualisation' of sex rises above the romanticism which sentimentalises it and the puritanism and eugenism which rationalise it. The late Mr. D. H. Lawrence was right in criticising both attitudes as introducing an alien and destructive element; but in thinking to isolate sex from all

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specifically human influence he proposed a remedy which is not only ethically indefensible but psychologically impossible. The sense of spiritual Reality—*Deus fortis et vivus*—can alone give equipoise to the conflict of body and soul which is man; and the sacramental grace of matrimony is the pragmatic solution of the sex problem, for mere reason and emotion fail—and spoil in the effort to succeed.

Only in passing does Mr. Dawson treat of the details which constitute the 'problem of sex'—marriage, family, divorce, monogamy, contraception. But he sets these matters in their true perspective, and his casual remarks are worth many monographs. The pamphlet should find many readers among thinking Catholics, who will discover in it the Catholic answer to their most urgent perplexities presented with an all too rare understanding and breadth of outlook.

V.W.

THE JURISPRUDENCE OF THE JEWISH COURTS IN EGYPT. Legal Administration of the Jews under the Early Roman Empire as described by Philo Judaeus. By Edwin R. Goodenough, D.Phil. (Oxon). (Yale University Press: London, Milford, 13/6 net.)

Mr. Goodenough's thesis may be summed up in two members. 'In his conception of the Jewish law Philo is very close to the writer of the *Letter of Aristeeas*, who said of the Sacred Books—"For our laws have not been drawn up at random . . . but with a view to truth and the vindication of right reason (i.e., the Law of Nature,"' p. 214). It was the belief of Philo that 'the Torah was the supreme written code known to mankind, because it stood closer than any other to the Law of Nature which was the Law or Logos of God.' (p. 10). This belief of Philo is now practically moribund; yet is still arguable.

The second member of the thesis shows that for Philo, the completely Hellenized Jew of Roman Alexandria, the first member of the thesis was as good as moribund. Mr. Goodenough writes: (In) 'Philo's treatment of the laws . . . the Sacred Word is deliberately ignored or is misquoted or refuted outright, in case after case, until the resulting system is made into one which Jews could have used in their Egyptian environment under Roman rule.

'Philo's work has no value as a religious apology because it does not defend the Jewish revelation as such . . . Philo is not proving the ideal but the practical value of the Jewish code and in doing so he has in mind the code not as it was written in the Torah but as it was administered in the Courts' (p. 216).