

## REVIEWS

thought, and to his constant failure to catch up with the criticism of his old assumptions required by his new discoveries. He is shown as concerned to reconcile Leibniz with Newton rather than with Hume (' Kant's knowledge of the English empiricists was very imperfect '), the presuppositions of Newtonian physics with the principles underlying morals and religion rather than with the presuppositions of Wolffian or any other kind of metaphysics.

Dr. Lindsay has tried to show the unity of the Critical Philosophy as it developed in Kant's mind, and to maintain its substantial soundness; he has aimed principally at showing that the dispute between epistemological idealism and realism is irrelevant to the main purport of what Kant has to say. It is perhaps natural that his interpretation should be hardest to grasp and least convincing at the cardinal points of the system, such as the Transcendental Deduction of the Categories which many would hold to be the nerve of the whole Critical Philosophy. Since he maintains that no defensible interpretation can be made of this section, but only suggestions as to the line of argument which would be most fruitful if consistently worked out, it would be unprofitable to argue that his method of criticism is not well suited to bring out Kant's real meaning which must be such as to enable him to think he had established the validity of the Categories for *consciousness as such*. The lack of a satisfactory interpretation matters little as the connexion of the Deduction with the following section of the *Critique* is made very clear.

The impressive case he makes out of the unity of Kant's philosophy and especially for his importance for ethical theory will justify Dr. Lindsay's claim that he must be of profound interest to all who do not ' regard philosophical contemplation as a refuge from the struggle with a disillusioning world.'

QUENTIN JOHNSTON, O.P.

THE VISION OF GOD. The Christian Doctrine of the *Summum Bonum*; Bampton Lectures for 1928. By Kenneth E. Kirk. Abridged edition. (Longmans, Green ; 7/6.)

This edition (the passages on the history of penance, notes, and some other sections have been omitted) has been so arranged as to read as a complete book. Its grace, its profound learning, its argument make it an invaluable asset to us, more especially in view of the dearth of good Catholic books in English on such subjects and the abundance of bad ones.

The two conflicting streams, of rigorism and humanism, in the Church's history are followed from their anticipations among Jews and pagans down to the present day, and their validity in the light of the Gospel profoundly discussed. It is the

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teleological idea, the idea of the vision of God as an end governing life, which is here argued as against the legalist idea of ethic as a code—'By progressive codification Christianity (in Eduard Meyer's appropriate phrase) is becoming "mechanized"'; and the value of the argument, so gracefully and so cogently put forward, cannot be overstressed, for the opposite, invalid, notion of the meaning of the Christian law is so frequently to be met with: in a type of text-book of moral theology, for instance, which is apt to give a fundamentally wrong idea of the Christian life and inculcates a moralism which is self-centred and petty.

The problem of disinterestedness as against panhedonism which the Christian teleological ethic has to face is solved in terms of worship. One who feels that St. Thomas made an absolute contribution to thought in offering a synthesis of principles of opposing theories might wish for a more explicit treatment of his solution to this problem: his reconciliation of the Kantian principle with teleology and 'reasonable self-love,' and with worship. But such a complaint would be unworthy: the Thomist has, in this magnificent book, essentials of his ethical thesis put forward in a manner and with resources which merit a deep and humble gratitude.

GERALD VANN, O.P.

MEDIEVAL THEORIES OF THE PAPACY. By Robert Hull, S.J.  
(Burns, Oates & Washbourne; 7/6.)

The present work is a compilation of a number of papers written by the late Fr. Robert Hull, S.J., for various periodicals and now arranged in book form. As may be gathered from the Foreword, from the Biographical Notice at the head, and from the attractively-written essays themselves, the early death of the author in 1932 indeed 'cut short a promising literary career.'

The lucid explanation in the first essay, on the sphere of jurisdiction enjoyed by the Pope, throws much light on the once pending Roman Question. Here a successful effort has been made to establish a definite terminology with a view to clear and accurate thinking. There is a twofold power of jurisdiction in the Sovereign Pontiff, spiritual and temporal. In the sphere of spirituals, the papal power is *direct* and not subject to any territorial limitation, whilst in the sphere of temporals 'the Pope is the possessor of a double jurisdiction—an *indirect* jurisdiction to be exercised throughout the world, and a *direct* jurisdiction over a definite territory and a definite body of subjects in virtue of his power over such territory' (p. 12). It is most rightly maintained that 'the term "power in temporals" not "temporal power" should be reserved for the *indirect*