

'was a great theologian because he was a great philosopher, and not *vice versa*'. Great theology then would not *as such* include great (i.e. deeply true) philosophy; and if one thought that in the Middle Ages it did, one would be logically bound (unless the inclusion were seen as a historical circumstance merely) to give up 'the very ideal of a Thomist revival' today; presumably because one would have implied that the intrinsic cogency of Thomist philosophy was essentially not evident to any but Catholics. The direct object of this attack was a paper read by M. Gilson at a Congress in Rome in 1950.¹

It has seemed worth while to state this difference between the two philosopher-historians, without venturing on a personal opinion. The question at issue is nothing less than the true nature of Christian theology. But whether Gilson be right or wrong as a theologian simply, it is at least very arguable that he is right as an interpreter of St Thomas; and it is certain that his attachment to the idea that Christian philosophy is a tremendous historical fact has been wonderfully fruitful: it has inspired the incomparable series of masterpieces that we owe to him. For this professor is a master-craftsman: and, in the great French tradition, a lucid enthusiast.

KENELM FOSTER, O.P.

PHILOSOPHICAL ANALYSIS. Its Development Between the Two World Wars. By J. O. Urmson. (Oxford: Clarendon Press. London: Cumberlege; 18s.)

This brilliantly lucid account of the philosophical movements Logical Atomism and Logical Positivism in the period indicated deserves a great welcome even beyond the central philosophical public. Those many who are apt to enquire about the connection of logical positivism with logic, or with metaphysics, about the logico-philosophical work of the earlier Russell, or about the standpoint of various forms of analytical philosophy, will find their questions answered here, coherently and informatively, without propaganda. A brief and well-chosen bibliography puts the reader on the track of the most influential articles and larger works. For the techniques of analysis he will have to go to some of those, but this book will show him what it was, in essentials, all about. Contemporary developments are described just sufficiently to link the past with the present. The price seems high, even today, but the value is extremely good.

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¹ Reprinted as 'Historical Research and the Future of Scholasticism' in *The Modern Schoolman*, xxix (1951), pp. 1-10.