

forms of politics, but between two theologies. The Greek's answer to the Persian, *we have no king, but we have the Law*, provides a classical expression of the Catholic conception of politics, to which the mere voice of the majority is no more ultimate than the sentence of the despot. Appetite is not limited only by opportunity; it must be regulated by a Law it does not create. Even in high theology, divine providence and governance are seen to derive from the exemplar ideas in the mind of God. There is a Law above all government, that is the first Catholic affirmation, and if it be granted, the Church has shown that it can work as well with Swiss democracy as with Portuguese paternalism.

THOMAS GILBY, O.P.

CONTEMPORANEA.*

ART NOTES continues. 'The cultural and educational activities of the Nation must go on.'

CATHOLIC WORLD (Oct.): A hard-hitting Editorial states a Catholic's case for American neutrality, *unless . . .*

CHRISTENDOM (Sept.), though written up before the war, is preoccupied with the problem of the distinctive role of the Christian in war-time, and provides much food for thought. J. V. Langmead Casserley's statement of the 'apocalyptic' approach to secular problems and events is of outstanding importance.

CHRISTIAN SOCIAL ACTION IS THE CHRISTIAN FRONT in more attractive format. In *War Propaganda: Hoovey on the Loose* the Editor goes all out against American intervention.

* Penguin hopes to resume his *Extracts and Comments* when BLACKFRIARS can resume its normal size. Meanwhile he will continue, and on a somewhat larger scale, his *Contemporanea*, in order to draw attention to some contributions to other periodicals likely to be of particular interest to BLACKFRIARS readers, and which may otherwise escape their notice. It will be understood that inclusion in his lists does not necessarily imply unqualified agreement.

CITÉ CHRÉTIENNE of Brussels (Sept. 20): *La morale et la guerre présente*: the celebrated author of 'Leçons de droit naturel' protests against 'the mobilisation of religion and the Church in the service of *la patrie*,' assigns proximate and remote responsibilities for the war, and concludes on the challenge to Catholic neutrals. In the Oct. 5 issue Canon Leclercq also writes on *La fin de la Pologne*, whose 'expiation surpasses in horror all the faults it could have perpetrated.'

CLERGY REVIEW (Oct.). *War: Christian Principles* by Fr. H. Davies, S.J.: summary of some accepted moral conclusions assembled somewhat loosely round the principle of the right of self-defence, and without reference to 'the policy or conduct of any of the modern powers,' but emphasising the present need for a supernational State backed by force; concludes with a note on 'War and the Divine Permission.' *The Rheims Version of the New Testament: The Hostile Reception accorded to it*, by Fr. Hugh Pope, O.P.

DUBLIN REVIEW (Oct.). *Revolution from the Right* by Barbara Ward: an unusually acute interpretation of the origins and success of the Fascist and Nazi revolutions due to the failure of the Left to revolutionise; the particular difficulties with which they confront the Church; and the lethargy of Catholics to rise to the opportunities they have exploited. *Von Hügel und the Transcendence of God* by Fr. B. O'Brien, S.J.: a reinterpretation in terms of Roussettism. Numerous other excellent articles by leading English Catholic priests and laymen.

ETUDES, organ of the French Jesuits, is of particular interest these days for the expert commentaries of P. Yves de la Brière on current events in the light of international ethics and international law.

FIDES (Sept.): *Nulla è perduta con la pace*: Pius XII's memorable broadcast of August 24th, declaring that the war then threatening could not achieve justice, and appealing for its aversion in the name of humanity and on behalf of the individual man and woman.

NOUVELLE REVUE THÉOLOGIQUE (Louvain) (Sept.-Oct.): *Le linceul de Turin et l'Évangile de Saint-Jean* by F. M. Braun, O.P. *Essai sur la Nature de l'Unité Religieuse*: a remarkable posthumous paper by the late Henry Smallwood (Anglican.)

SCRUTINY (Sept.): R. Church, G. Davies, C. Dawson, G. Every, M. Oakeshott, O. Stapledon, L. Susan Stebbing and R. H. Tawney contribute a valuable symposium on criticism and politics and on the role of the intellectual above or within the *mêlée*. Professor Tawney's observations come with particular force in view of subsequent events.

SOWER (Oct.): F.H.D. supplies the editorial notes during the absence of the Editor with the army. He finds the 'tragic failure' of intelligence which has resulted in the war 'a sobering thought to those responsible for education.'

TEMPS PRESENT (Sept. 29): Maritain argues: 'il ne s'agit d'une guerre idéologique ni d'une guerre sainte; il s'agit d'une guerre juste,' and shows the vital importance of these distinctions; but disappointingly neglects his hobby-horse, 'le problème des moyens.'

PENGUIN.

REVIEWS

SAINT THOMAS AND THE GREEKS. By Anton C. Pegis. (Marquette University Press, Milwaukee; \$1.00.)

This is the Aquinas Lecture, 1939, delivered under the auspices of the Aristotelean Society of Marquette University; and forms a companion volume to Dr. Mortimer J. Adler's 1938 lecture, *St. Thomas and the Gentiles*. It is a most interesting and valuable paper. Dr. Pegis deprecates the practice of looking at Greek thought simply as 'a predecessor of medieval thought,' because if we give the Greeks 'a meaning as philosophers only in relation to those ideas of which they are predecessors,' we inevitably falsify: 'these same Greek philosophers cannot have such a meaning for themselves.' An illustration of the misunderstandings to which such an historical bias leads is found in the thesis of Professor Arthur Lovejoy, who contends that a metaphysical contradiction, begun by Plato, is carried on through Aristotle and Plotinus to such Christian thinkers as Augustine and Aquinas. The contradiction is fundamental, concerning the nature of God. He is self-sufficient Good; the universe adds nothing to His perfection, and indeed is itself illusion and darkness. On the other hand, since good is self-diffusive, it is a necessity of the divine nature to create it: and to create all possibles, since only through the creation of all possibles is God's goodness exhausted; only so,