

that the uninstructed masses who know nothing of Christ may very well be brought nearer to the fold by this sincere attempt to portray for them the love of the Shepherd. For this we should thank God.

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SCIENCE AND THE SPIRITUAL. By T. E. Jessop. (Christian News-Letter Series, No. 16; S.P.C.K.; 1s. 6d.)

This booklet consists of four lectures in which Professor Jessop is concerned to determine the true nature of man. He shows the inadequacy of the purely scientific or materialistic view of human nature and emphasises the necessity of supplementing it by the study and appreciation of the spiritual element in man.

That man is more than a delicately adjusted machine or a mere bundle of instincts is here argued from the presence and influence of ideals in human life. Truth, goodness, beauty, are absolute values transcending the material or sensual order, and man's response to them cannot be explained wholly as the sublimation of primitive animal instincts or desires. The pursuit of the perfect therefore implies an element in man which is outside and beyond the closed system of the material universe as conceived by science. The conclusion is, in effect, that science is incompetent to deal with the ultimate nature of man, since the most important part of man lies outside its scope.

We must agree with Professor Jessop's conclusion; it contains a truth which cannot be emphasised too often, especially in the sphere of psychology. We may also agree that the quest of values is a characteristically human activity. But we do not think the Professor justified in inferring from this that the distinguishing mark of man, that which cuts him off from the beasts, consists primarily in this conative activity. Psychologically, all conative or appetitive activity presupposes cognition, so that the desire for the perfect as an ideal depends on a previous apprehension of the perfect as an idea, and man is able to apprehend the value of the perfect because he is first and foremost an intellectual being. It is obvious that by 'intellect' in this context we must understand not merely a high degree of that 'intelligence' which is sometimes attributed to animals, but a faculty whereby man is able to grasp the being of things and to know the reality which lies behind phenomena. In this sense the possession of intellect is undoubtedly the defining mark of man. He is capable of ideas and ideals such as those of truth, goodness, beauty, because these are in fact so many facets or manifestations of being, and being is both psychologically and ontologically the primordial object of the human intellect.

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