

during these last years, the great Appledore marsh was reclaimed and pilgrims still flocked to the shrine of St. Thomas, the foundations had grown too weak to bear unwonted strain. The dissolution in the early days of 1540 caused few tears and little disturbance. The December evening of 1170 could now no longer be re-enacted.

*Canterbury Cathedral Priory* tells us far more than its modest sub-title would appear to indicate. The lengthy foot-notes are packed with information, historical and topographical, while the appendices add weight and authority to the arguments presented in the text. Finally there is an excellent bibliography and a perhaps not quite so satisfactory index.

ÆLRED WATKIN.

PHYSICS AND PHILOSOPHY. By Sir James Jeans. (Cambridge University Press; 8s. 6d.)

One of the great needs of current intellectual life is that philosophy and natural science should be studied by the same people, so that the likenesses, differences and mutual influences of the two disciplines should be better understood. For the method of natural science is not the only version of rational method, as many people suppose, but is one version among many. Sir James Jeans has read the works of certain philosophers, and thus far has rendered a service to the cause of the re-integration of knowledge. He has, however, misunderstood and underestimated his philosophical authors in many ways, and has failed to recognise the limitations of the methods of physics. For example, he cites the principle of excluded middle incorrectly (because incompletely) and claims that modern science invalidates it. He confuses the philosophical discussion of free-will with the question of prediction in physics—a discipline which deals with dead matter and therefore excludes consideration of all specifically human acts, including moral judgments. He proposes some 'new principles' for philosophy which will not be regarded very seriously by those accustomed to philosophical problems; they are concerned partly with reforms which are not in fact necessary, and partly with extending the method of natural science into fields where it is not applicable. Sir James's book may thus mislead scientists; however, he provides clear summaries of the twentieth-century advances in physics, which may be of use in showing philosophers how remote are these problems from their own preoccupations. The main value of the book is perhaps to show once more that distinguished philosophers and scientists may have widely differing habits of thought (corresponding to their differing specialist interests) while using languages similar enough to cause great confusion.

E. F. CALDIN.

RELIGION, SCIENCE AND SOCIETY IN THE MODERN WORLD. By A. D. Lindsay. (Oxford University Press, Humphrey Milford; 3s. 6d.)

In this series of three lectures Dr. Lindsay discusses the great Protestant movements of the 16th century as the basis of modern