

CARDINAL WISEMAN. By Denis Gwynn. (Browne and Nolan; 15s.)

The hierarchy centenary celebrations provide an opportune moment for the republishing of Dr Gwynn's *Cardinal Wiseman*. The book however is much more than a new edition, for it has not only been very carefully revised and added to, but almost entirely re-written. Dr Ward's monumental life of the great Cardinal has long been out of print, as Professor Gwynn reminds us, but even if it were not so it would probably be to our author and not to Ward that the majority of readers would go for their knowledge of Wiseman. Professor Gwynn points out that the Cardinal, whom all once saluted as the 'chief organiser of the modern Catholic revival in England', has been largely forgotten in comparison with the other leading figures in that movement, Manning, Newman, and Ullathorne, but he cites the words of Abbot Butler, in his closing chapter of Ullathorne's biography—'Wiseman, in his successful achievement of a great life-work, surpassed them all'—to support him in claiming the original estimate of the Cardinal as the true one. Whilst paying full tribute to the Cardinal's excellent qualities, he does not deny his failings, but by stressing none of these unduly has added balance and strength to his excellent book. The publishers have done their work well, for the volume is excellently produced, with several fine plates. The paper wrapper has an elegantly executed blazon of the Cardinal's arms which, unless I am mistaken, are also those of the Essex Wisemans.

W.G.

THE DAWN OF PHILOSOPHY. A Philosophical Primer by Georg Misch, edited in English by R. F. C. Hull. (Routledge and Kegan Paul; 25s.)

It is becoming increasingly clear that it is impossible to make any adequate study of philosophy without taking account of Chinese and Indian thought. The chief texts of this tradition are now available in good translations, and the general lines of their interpretation have been laid down by writers like René Guénon and Coomaraswamy. The present work is a most valuable study of the origin of philosophy in India, China and Greece, based on a careful examination of the earliest texts. The philosophical tradition in India is traced back to its beginnings in the later songs of the Rig-Veda; its development is shown in the earlier Upanishads. The origin of Chinese thought is revealed in the Book of Songs (Shih-ching) and the Book of Changes (I-ching), which were the sources of much of the thought of Confucius. The Indian approach to philosophy from the point of view of the subject and the Chinese approach from the point of view of the community, is then compared with the Greek approach from the Physical Universe, particularly in Parmenides and Heraclitus, by means of a