The book under review consists of six chapters (Part I), in addition to an Introduction and supplementary items (such as a timeline of Wiesel's life, bibliography, and index of subjects and persons). Of special interest are the documents that comprise Part II of the book and include excerpts from Wiesel's lectures, addresses, and interviews as well as photographic materials. The six chapters explore various themes related to Wiesel's life, work, and thought, such as the dynamics of his personal piety and theology, Jewish identity and memory, (neo)Hasidism, human rights, and Wiesel's endeavours for the sake of world peace.

Possibly of greatest interest for those engaged in the study of interfaith relations and, more generally, in philosophy of religion is chapter 2, where Berger examines Wiesel in the context of Jewish–Christian relations. Wiesel's engagement in interfaith projects was driven by the principle that takes the rootedness in one's tradition (particularity) as a point of departure towards a universal commitment to justice, peace, and reconciliation. As such, authentic (Jewish–Christian) dialogue, for Wiesel, is centred on the mending (*tikkun*) of both self and the world and always includes God. Furthermore, the principles of integrity, honesty, and openness mark the contours of post-Shoah Jewish–Christian dialogue. Again, the theme of memory is foregrounded as Wiesel considers it to be one of the key requirements of dialogue. Another essential requirement, then, is hope that motivates and energizes all human dialogical efforts. After all, Berger aptly suggests that the project of Jewish–Christian dialogue itself represents 'a journey of hope against despair', to cite the chapter's subtitle.

The book would have benefited from a more careful editorial reading as it suffers from grammatical and typological errors and from occasional repetitions. On a more substantial side, Berger seems to use sporadically the term 'Christian' to really mean 'non-Jewish' (this is especially striking in his reference to Jean-Paul Sartre and Albert Camus on p. 66). In addition, there are some topics introduced in the book that would have deserved further theological discussion. For instance, Wiesel is cited to maintain that Christians believe that humans testify for God through suffering, while Jews say it is through faith (p. 67). Although this is certainly true for some streams of Christianity, this claim should not be accepted without a nuanced qualification.

All in all, however, Alan Berger's *Elie Wiesel: Humanist Messenger for Peace* should be welcomed as an important contribution to the field. The author's long-standing academic (and personal) interest in Elie Wiesel, his deep knowledge of the subject, perceptive insights, and readable style of writing have yielded a book that will be appreciated by all students of Wiesel, regardless of their discipline and perspective.

David Goodill OP *Nature as Guide: Wittgenstein and the Renewal of Moral Theology*

(Washington, D.C.: Catholic University of America Press, 2022). Pp. xiii + 319. £70.50 (Hbk). ISBN 9780813234458.

Simon Hewitt ⓘD

University of Leeds
E-mail: s.hewitt@leeds.ac.uk

There is a significant tradition of reading Aquinas through the lens of Wittgenstein. Associated in particular with the English province of the Dominican order and those close to them in various ways, this tradition includes figures such as G. E. M. Anscombe, Herbert McCabe, Anthony Kenny, and Fergus Kerr. The impression is sometimes given that this tradition is no longer living, in spite of works such as Roger Pouivet's *Aprés Wittgenstein, Saint Thomas* and Stephen Mulhall's *The Great Riddle*, both of which have brought it to the attention of a new generation of readers. The present book by David Goodill, himself an English Dominican, is definitive evidence that the tradition persists. Thoroughly engaging throughout, *Nature as Guide* comprises a tour de force through Wittgenstein's thought on metaphysics and nature and an application of this thought to moral theology in the Catholic tradition. The book will, however, be of interest to a much wider range of readers than this perhaps suggests: anyone interested in Wittgenstein's philosophical anthropology or religious thought, or in the relationship between ideas about nature and morality, would gain a lot from reading the book.

The opening chapters of the book are a careful discussion of Wittgenstein's philosophy, early and late, although with the emphasis very much on the latter. The picture Goodill paints is of a Wittgenstein who belongs in the succession of great metaphysical thinkers. He is not alone in tracing such a lineage – his debt to Anscombe in this regard is acknowledged – but it may still surprise those used to thinking of Wittgenstein as an *anti*-metaphysical philosopher. I'll return to this point in a moment. Goodill draws out the extent to which there is a philosophy of nature in Wittgenstein's work, and the manner – often overlooked – in which the animal nature and pre-linguistic capacities of human beings are, for Wittgenstein, foundational for their forms of life and linguistic practices. These insights are then skilfully deployed to bring Wittgenstein into dialogue with moral theology in the Thomist tradition. Parallels are traced between Aquinas and Wittgenstein regarding nature, agency, and cause, and concerning the logical relationship between interior and exterior action. The appeal to Wittgenstein serves both to illuminate the treatment of Aquinas and to demonstrate how themes in Aquinas's work find an echo in contemporary philosophy.

The conclusion of the book develops a theme of McCabe's, namely that human beings are narrative creatures called in Christ to share God's story. Against this backdrop a distinctively Christian account of virtue is sketched out in careful conversation with Aquinas and drawing on the lessons learned from Wittgenstein earlier in the book. This discussion on its own would be valuable reading, particularly for those interested in analytic theology, a subdiscipline which has unfairly neglected McCabe's work, which surely represents one of the most successful attempts to do theology against an analytic philosophical backdrop. Goodill persuasively shows that McCabe's own amalgam of Wittgenstein and Aquinas deserves ongoing attention, and uses it as a starting point for his own rich treatment of the nature, flourishing, and destiny of the human animal.

Goodill is clearly right to see Wittgenstein as *in some sense* a metaphysician, one engaged in the study of being, in Wittgenstein's case by means of the study of grammar. But it is equally clear that Wittgenstein regards much that would get classed as metaphysics as a temptation, the result of language 'going on holiday'. In particular, metaphysics understood as a quasi-scientific investigation into the nature of reality beyond empirical appearances does not escape his critical censure. At points I was left wondering whether Wittgenstein the anti-metaphysician might have critical questions to ask moral theology in the Thomist tradition. Are those of us who inhabit that tradition too confident about our capacity to know the nature of things? Indeed, is there any such knowledge to be had, or are certain kinds of questions about the nature of things the product of grammatical confusion? The line of thought which follows up these questions would perhaps end up

disagreeing with Goodill about some specific points, but would remain grateful to him for opening up the dialogue between Wittgenstein and moral theology.

All in all, this is a very good book and deserves to be widely read. And perhaps even more urgently, the kind of textually and historically informed conversation between philosophy and theology which it instantiates needs to become more commonplace.