

tradition, and was able to exert an influence which it would hardly have exerted had it remained in the regions of philosophical abstraction'. p. 31.) Its insistence on 'the intrinsic value of law rather than on its power of compulsion was a unique experiment in the history of mankind', and 'Roman legal tradition has taught the Western world to conceive of law as the common substance of mankind, as an unceasing effort to realise *quod semper aequum ac bonum est*'. (ibid.)

The rational nature of law—as opposed to voluntarist theories—is indeed the *fil conducteur* through its history, as the author shows very clearly in his treatment of St Thomas. It was really not until modern philosophies had made havoc of the old respect for reason that the *Natural Law fell into discredit and modern positive law deprived itself* of a rational basis.

In the usually confused subject of Law and Morals, the author is particularly clear and balanced and makes an extensive and effective use of St Thomas.

The style of the book is pre-eminently clear, crisp and quotable, and we will end with two brief passages: 'Natural Law is the outcome of man's quest for an absolute standard of justice'. (p. 95.) 'Thus, after a century of effort to eliminate the dualism between what is and what ought to be from the field of legal and political experience, natural law seems to have taken its revenge upon the very champions of the pernicious doctrine that there is no law but positive law, or that might equals right, since for all practical purposes the two propositions are perfectly equivalent.' (p. 116.) *Tamen usque recurret!*

J. D. CRICHTON

ISLAM. By A. S. Tritton. (Hutchinson's University Library; 7s. 6d.)

This book, like all Professor Tritton's writings and utterances, is unmistakably impregnated with its author's forthright personality. His alert irritability of manner contends painfully with a degree of justice and charity, and the result is a work that makes little concession either to the reader or to the subject. It perhaps most resembles a replete rough-notebook, while the author's erudition and factual objectivity are strangely qualified by ironical asides.

The laconic style might in places puzzle even an experienced Arabist; it is thus difficult to imagine how the general reader will react to these staccato sentences, athletic punctuation and abrupt transitions of thought. In particular, the economy of punctuation often makes it virtually impossible to distinguish between the author's own comments and his (often anonymous) quotations or paraphrases of Muslim writers, with a resultant appearance of self-contradiction. Here are two passages, taken from pages 21 and 181 respectively, which sufficiently display these difficulties:

(a) 'Those who are not Muslims cannot endorse these high praises (sc. of the Qur'ân). Even in translation the consecutive reading of several pages of the earlier messages leaves an impression of power. Much of the book is marked by sound common sense, the middle way, for God does not make religion hard for men. Probably this accounts for much of its success. The story of Joseph is the longest and best constructed tale but it shows clearly that Muhammad, like George Washington, though in another sense, could not tell a story.

'The Koran was sent down from the highest heaven in the month of Ramadan on the night of power to the house of might; thence it was revealed in the space of twenty years to the prophet.'

(b) 'Amulets are hung round the necks of animals. A Turk gave to an Englishwoman his greatest treasure, the blue bead, which his mother had sewn on to his first shirt and which had always been on some garment of his till he was over six feet tall.'

To criticise the factual scholarship of the work would be presumptuous cavilling, and I anticipate finding it as generally reliable for handy reference as Professor Tritton's earlier *Muslim Theology*. The persistent dating of the Hijrah as 621 A.D. may be based on evidence not in my possession, while deliberate simplification is no doubt responsible for the implication on p. 22, that '*ulamâ* is a specifically Sunnite term corresponding to an exclusively Shi'ite counterpart in *mujtahids*; similarly with the over-precise statement of the divisions of the prayers on p. 24. One frequently recurring linguistic infelicity deserves notice; an example is to be found in: 'Extremists . . . are called *ghulât*. . . from a verb meaning to boil, be expensive'. An elementary dictionary would support this, but, surely, these last two meanings are farther extended from the fundamental sense of the root ('to exceed, go beyond', and hence 'boil over, be too dear') than is 'extremist' itself! Etymologically and out of consideration for the reader, the author doubtless does well to ignore the distinction between final radicals 'w' and 'y' in this case. The Bibliography could well be freshened up: in particular, Macdonald's ageing and somewhat scrappy *Muslim Theology* has recently been handsomely superseded by the 'Dominican' *Introduction à la Théologie Musulmane*.

G. M. WICKENS

THE GIFTS OF THE HOLY GHOST. By John of St Thomas. Translated from the Latin by Dominic Hughes, O.P., with a foreword by Walter Farrell, O.P. (Sheed and Ward; 16s.)

In the past thirty years, one might say, the Holy Ghost has come into his own! Several important works in French have had a wide circulation, and Dr Leen's excellent book must not be forgotten. Readers of P. Gardeil and other French writers may have had their appetites