

REVIEWS

evoking. But George on the other hand needed only to be scientifically traced and sketched. George being the rational Shaw, the ratiocinative philosopher and theologian, interpreter and exemplifier of the Life Force of Creative Evolution. The delineation of George is excellent.

It is a very useful achievement to have fashioned this lively and well grounded account of the doctrinal state of Shaw's mind and of its historical formation. A pity that the shaping influence of the doctrine on the conduct and bearing of the man is not more fully shown. It can explain so much that is otherwise baffling. For instance, it largely explains the famous irresponsible clowning ways. While waiting for the next surging movement of the Life Force, to play the clown is quite appropriate behaviour: instead of prayer, a cockney irreverent waiting while the god stores up energy for the next offensive. Perhaps there was some fear lest the book should turn into a tract. But the style would have saved it from that. It is a dashing clever conversational style; especially clever if its rather monotonous stridency is *meant* to suggest the sounding brass timbre of the George Shaw philosophy.

RICHARD KEHOE, O.P.

THE EXISTENCE AND NATURE OF GOD IN THE SUMMA THEOLOGICA. By Thomas Gilby, O.P., S.T.L., Ph.D. (University of London.)

This syllabus of a course of University Extension Lectures for the coming scholastic year, covering the first twenty-six questions of the *Summa*, may be obtained from the Hon. Secretary, 24 Primrose Hill Road, N.W.3.

St. Thomas held that reason, as distinct from religious faith and independently of any specifically religious experience, could develop a rational theology without which no reading of the world could satisfy the scientific intelligence. This view was shared by later thinkers, such as Descartes, Leibnitz and Locke, until Kant, probably the greatest single influence on modern philosophy of religion, came to undermine our confidence in the powers of the pure reason. Yet there has been a reaction against his dislocation of scientific and religious processes. Examination shows that it should never have been made. Kant's contribution to theology is valuable and lasting, but his criticism, though valid with respect to many crude theologisms, does not adversely affect the scientific theology of St. Thomas, in these days more than ever necessary to unify without distorting the variety of human knowledge.

F. v. S.