

present at the subsequent discussion. One supposes that some of the Society suggested revisions of the theory in the light of St Thomas's statement that it is neither the intellect nor the senses which know, but man by means of both. Since Fr Ekbery ends with a quotation from the *De Veritate* to show that 'every act of judgment essentially implies some reflexion' it is to be hoped that someone was able to continue with the rest of the quotation from Q.T., Art. IX, since the whole article is illuminating. Lastly, it is to be hoped that someone came away from the meeting resolved to translate the *De Veritate*, because an edition of the *De Veritate* with a commentary showing its bearing upon contemporary thought would be a great blessing.

D. NICHOLL.

REFLECTIONS ON THE PHILOSOPHY OF SIR ARTHUR EDDINGTON. By A. D. Ritchie. (Cambridge; 2s.)

In the first Eddington Memorial Lecture, Professor Ritchie wisely leaves aside the question associated with Eddington's later work, that of *a priori* knowledge in physics, and touches rather discursively on some philosophical problems suggested by Eddington's general approach to the theory of physical science. He has much that is of interest to say about 'subjective' and 'objective', about mathematics, and about the differences between the laws of microscopic, man-sized, and cosmic phenomena; his learning is lightly worn, and a number of respected fallacies collapse at his touch. Perhaps the most interesting reflections occur in the final summary; of Eddington's Kantian or near-Kantian assumptions he writes: 'Truth is true because it conforms to reality, but knowledge is not passive recience and its conformity to reality is not to be discovered by inspection from without, since there is no "without" to inspect from'; and, speaking of Eddington's speculations about the number of particles in the universe, 'Whether you wish it or not, speculations of this kind cannot be avoided if there is to be synoptic physical theory, and that means if there is to be no respectable theory at all, not just scraps'. Though inconclusive, this is a stimulating and helpful essay.

E. F. CALDIN.

THE APOCALYPSE OF HISTORY. By E. Lampert. (Faber and Faber; 18s.)

Since Dr Lampert makes a boast of desiring no 'clarity' (p. 27), it is no wonder that his book is not easy to review. Pascal, he reminds us, made a similar boast, *qu'on ne nous reproche pas la manque de clarté, car nous en faisons profession*; but Pascal after all was a French Catholic trained from infancy in the Western doctrine of the supernatural. Before accepting the parallel between his thought and Dr Lampert's one needs to be sure that the two mean the same