time, ascribing to Spinoza interests which would have been as foreign to him as is the philosophical language of the modern critic.

A.M.

NATURE AND THE GREEKS. By Erwin Schrödinger. (Cambridge; 10s. 6d.)

This is a book which performs a good deal less than it promises. In hopes of solving the problems of modern science, it examines the thought of the Early Greek philosophers, first because they had not yet divorced their philosophy from experimental observation, and secondly because they are a source of the present-day scientist's basic presuppositions. Unfortunately neither of these assumptions is very easy to prove. As Hegel discovered, the pre-Socratics are a gift for philosophers of history, for it is possible to read into them almost anything one pleases. Certainly anyone who approaches them without specialized knowledge is apt to find in them simply what he first brings. Nor does Dr Schrödinger show signs of having made use of the best available guides; he mentions neither Cornford nor Miss Freeman, though he has high praise for Russell's brilliantly inaccurate and Farrington's somewhat tendentious accounts. Thus we are not, for example, very surprised to find a Kantian scepticism pervading this ancient world, nor to see Dr Schrödinger's own distrust of particle-theory emerging from his discussion of the atomists. In the last chapter the results of this survey are summarized: it turns out that we have inherited from the Greeks a belief in the intelligibility of the material universe, along with an oversimplified scientific world-picture got by ruling out the person of the observer, and lacking many features of the common-sense world. No doubt Dr Schrödinger, like most of his readers, knew this before.

LAURENCE BRIGHT, O.P.

THE CLASSIC AND ROMANTIC IN NATURAL PHILOSOPHY; an inaugural lecture delivered before the University of Oxford. By G. Temple. (Clarendon Press; 2s. 6d.)

Firmly setting aside the sublime and the prophetic styles of inaugural lecturing, Professor Temple chooses, so he tells us, the familiar. It was a wise choice, for he is master of this 'modest and friendly manner', a manner, surely, that is peculiarly Oxford's own. There are some newcomers not to be thought of as strangers; it is thus that Oxford will welcome her new Sedleian professor of natural philosophy.

The basis of his lecture is the fact of 'two great movements in natural philosophy—one leading from experiment to general principles and the other returning from general principles to experiment'. It is perhaps worth noting that there seem to be very few modes of thought in which a similar distinction is not to be found. In particular,

students of Kant will recognize the contrast of analysis and synthesis. Professor Temple's application is to treatises of applied mathematics. Where the second movement predominates, and from a few principles are deduced in regular order a large number of particular disciplines, the language of the treatise may, he suggests, fitly be termed 'classical'. But where principles are being discovered from a tangle of new experimental data, where no ways are safe and intuition rules, the literary analogy must be with the romantic style.

With wit and learning Professor Temple proceeds to analyse, along these lines, the works of the masters in his subject, from Sir Isaac Newton to Sir Edmund Whittaker. And he concludes by putting in a plea for lecturing itself as a method of teaching able to provide something lacking in printed works, so long as it concentrates on the way of discovery, leaving precise and logical development to its rival. 'Classical perfection should be reserved for the monograph: the successful lecture is almost inevitably a romantic adventure.' Wise words; which might well be pondered by lecturers even outside the school of applied mathematics.

L.B.

THÉRÈSE OF LISIEUX. By Hans Urs von Balthasar, translated by Donald Nicholl. (Sheed & Ward; 16s.)

It is a curious commentary on the difficulty of simplifying the spiritual life that Teresa's 'Little Way'—the substitution of the simplest Father-and-child relationship for the complexities of asceticism and mysticism —is already the subject of a huge library of controversial explanations. The fact makes one rather suspicious of yet more books about her. Perhaps we may hope (but not too hopefully) this is the one destined so to explain the explanations that we may get back to the secure simplicity of Teresa's message.

Something like that aim seems to emerge from the author's 'Introduction'. There he analyses the judgment of the faithful, fully confirmed by Pius XI, on the special mission of the 'greatest saint of modern times'. The mission is stated in the Pope's words which, however, 'for a long time have gone unheeded'. Here is a bit of a shock: surely, the other books, pamphlets and reviews of the ever-growing Teresian library quote the Pope constantly? Could the trouble be connected with the modern Catholic tendency to quote papal documents at every turn much as the 'fundamentalists' quote Holy Scripture as literally inspired in every word of every translation, and in every circumstance? Not less, but more, than by the author is papal authority invoked by her biographers of the 'sugary, sickly' school. So also, if only to cover themselves, is appeal to authority made by the hefty enemies of 'sugar-and-treacle', indignant that 'many painful and bitter incidents in