

REVIEWS

St. Augustine says that God has so made us that we can find rest and peace nowhere else than in Him : and again, that if we *wish* to love Him, the thing is done, 'Amicus Dei esse si voluero, ecce nunc fio!' As Dr. Orchard insists, directly or indirectly, in every chapter of his book, the desire to make progress (as we somewhat self-centredly call it) must be real, must be the dominating desire among no matter how many others, must be the genuine statement of my true self : after that the way is simple. He does not say that it will be simple in the sense of making no call upon our strength and courage, upon our faith our hope and our charity : certainly not. But it will be simple in the sense that the issue and its implications will be clear, the way quite definite, the truth unequivocal, the life harmonious.

Many people do not believe this : they are persuaded that if a thing is worth having it must be difficult to do : that if knowledge is worth having it must cost much to acquire. They are right : but they forget, or have never understood, what they might so easily have learned from the words of Christ Himself, that to follow Him means without doubt to carry a burden and to bear a yoke, yet because by so doing they are making themselves one with Him who alone perfectly obeyed that one simple Great Commandment—the *unum necessarium*—to love God above all things, the very pain and labour that they still will not cease to feel will become to them no other thing than sheer happiness and complete contentment.

R. H. J. STEUART, S.J.

USE YOUR REASON. First of all about God. By Joseph O'Connor. (C.T.S. Pamphlet ; 2d.)

It seems to us that this pamphlet is so important and so valuable, notwithstanding its necessary brevity, that it should not be allowed to pass without special notice. It is intended primarily by the author for children about to leave school, and he has a remarkable gift for reaching the young mind and capturing it. (Already his *Between Ourselves* Talks to Boys pamphlets published by the C.T.S. have exceeded a circulation of 100,000.) But he provides in fact a treatise in Natural Theology that will provide mental food in a palatable and, even more important, in a digestible form for people of almost any age or education. In these days of agnosticism and atheism no Catholic will deny the urgent need of a reasonable defence of the very fundamentals of religious belief, but only those whose duty it is to formulate this defence will know the difficulty of presenting it simply and intelligibly in the vernacular. With remarkable success the author of this pamphlet has undertaken to reduce the sublimest philosophical truths to the level of comprehension of children. He deals with the Existence of God, with the nature of Being and

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of Matter, with the Divine Attributes, with Providence and with Miracles, all in the simplest of language and all within the narrow compass of the familiar C.T.S. pamphlet. He not only makes this intelligible but intensely interesting. We do not, of course, pretend that it exhausts the possibilities of this method of treatment. Admirable in itself, it is even more admirable as an indication of what yet remains to be done, especially in the cause of the New Apologetic. In the meantime, while we wait hopefully for fuller and completer treatises along the lines indicated, we sincerely trust that this invitation to 'use their reason' will be widely accepted by Catholics and offered to the notice of non-Catholic enquirers. Especially do we venture to recommend it to the consideration of the active members of the C.E.G.

HILARY CARPENTER, O.P.

PHILOSOPHY

THE TRANSFORMATION OF NATURE IN ART. By Ananda K. Coomaraswamy. (Harvard University Press; \$3.)

A book by Dr. Coomaraswamy needs no commendation: and the present is as thought-provoking and accomplished a one as any that he has written. His theme, of course, is the theory of art in Asia: a theory which with singular charm and skill he develops, explains and brings home to an Occidental reader. If to-day the West appreciates at all Indian art, the merit belongs to such pioneers as our author and Mr. E. B. Havell: and the success of the Indian Society's recent Exhibition of Modern Indian Art at the New Burlington Galleries proves that their voices are no longer crying in a wilderness.

What is of special interest to a Catholic is the remarkable *rapprochement* between Hindu and Catholic aesthetics that this book effects: contrasting both together with modern, post-Renaissance, art in Europe. Dr. Coomaraswamy reveals himself as a serious student of St. Thomas Aquinas, who indeed is freely quoted in the pages of this book; to him 'the scholastic view is more than a great provincial school of thought, it represents a universal mode of thought, and this mode throws a light on the analogous theories that have prevailed in Asia, and should serve Western students as a means of approach to, and understanding of, Asiatic art.'

To him—as to us—'art is by nature rational; aesthetic experience is, as Eckhardt calls it, the vision of the world-picture as God sees it, loving all creatures alike, not as of use, but as the image of himself in himself'; his reproach to modern, Western, Art is, that 'it is no longer creative, imitating an exemplary form, but merely a succedaneum, more or less apt to titillate the senses'—that in fact 'post-Renaissance European Art