

## BLACKFRIARS

consequent conversions from sin, heresy or unbelief. Besides are not these sufferers commissioned to reproduce the Passion of Christ for the benefit of a too forgetful world, and to share His humiliations?

The stigmata, the tears of blood, the complete abstinence for years from food and drink and other bodily phenomena, are beyond all possible doubt. On the credibility of visions and revelations the Church herself refrains from judging even in the case of canonized saints, but events have many times proved both Catherine and Teresa to have known facts which they could not have discovered naturally. Apart from her ecstatic states, Teresa is a simple, practical woman, full of common-sense, healthy in mind and body, and one would say decidedly unimaginative.

The English rendering has the great and rare merit of not being obviously a translation, except perhaps occasionally in quotations from German—indeed it is sometimes even jarringly colloquial.

M. B.

**CATHOLIC EVIDENCE TRAINING OUTLINES.** Compiled by Maisie Ward and F. J. Sheed, with a foreword by His Eminence Cardinal Bourne. Third edition. (Sheed & Ward; 3/6.)

That this little volume should have been reprinted six times and that a third edition enlarged and developed should be needed after only nine years shows that the need of such a manual is felt and that it has been met. An Introduction on what is, perhaps unfortunately, styled 'the New Apologetic,' is now prefixed. It is valuable if only as an indication of the progress made and of the change which has—largely owing to the unselfish work of the C.E.G.—come over the habitués of the 'pitches.' The term 'New Approach' might serve as a better indication of its purport.

A person interested in the work of the Guild and contemplating in half-doubting fashion the possibility of taking it up for himself might at first sight be repelled by this Introduction; for it presents a picture of the work of the 'finished' and long-experienced speaker, of one who has met and dealt with many and varying crowds. It might have been better to give it as an Appendix. A further difficulty is that of the immature, inchoate Guild which has to train itself and can rarely secure the assistance of a priest, still more rarely of a priest familiar with the platform. No case is harder to meet; but a judicious study of these pages should provide many a suggestion for those who are fired with the laudable desire to start a branch of the Guild but find themselves practically single-handed.

## REVIEWS

Most of the schemes are good and practical, and a useful bibliography is given after each section. But here another problem presents itself: a bibliography and 'no books'! If any one feels that the Guild is doing good work but regrets that he cannot take an active part in it he could not do better than help with the formation of a library. This is particularly important in poorer districts. Will some benefactor come forward?

H.P.

### SOCIOLOGY

**THE REVOLT AGAINST MECHANISM.** By L. P. Jacks. Hibbert Lectures, 1933. (Allen & Unwin, 1934; 2/6.)

These two lectures are on the theme that mechanism is a good servant but a bad master. To-day mechanism has the upper hand, but the world is becoming aware of this and, being conscious of it, tends to revolt. There are signs of this revolt in education, philosophy, science, and society in general. Unfortunately we have become mechanically minded and look for salvation to schemes of control that are themselves mechanical. Mechanism is opposed to creative life, the highest form of which is religion. Religion therefore is the great hope, but mechanism is always tending to control religion too, whereas it should be no more than its 'resisting medium.' The old opposition between religion of authority and religion of the spirit leads Dr. Jacks to exaggerate the blessings of religious confusion, but his list of the effects of mechanism on religion on p. 70 forms a very valuable scheme of self-examination even for Catholics. Dr. Jacks names Ruskin, Morris, and Samuel Butler, as heralds of the much-needed revolt. But Carlyle's essay, *Signs of the Times*, appeared in 1829 and a closer parallel to the Hibbert Lectures of 1933 could hardly be found.

A.E.H.S.

**MONEY AND SOCIAL JUSTICE.** By the Rev. F. H. Drinkwater. (Burns, Oates & Washbourne; 2/6.)

We have been listening almost unceasingly of late to the pronouncements of the professional economists both in attack and defence of the present system, and it is refreshing as well as valuable to hear the views of a layman on such matters. Father Drinkwater has no inherited prejudices to fight against; his point of view is the point of view of a clearthinking and disinterested parish priest, and if we consider how few economists or financiers are either disinterested or clear-thinking, and how fewer still are parish priests (or even Christians) his advantage over them in discussing the social aspects of their science can scarcely fail to be recognized.