

easily supreme in its kind—is in process of being re-edited and re-fashioned. The volume of special introduction to the New Testament is the first to appear in this new form. The original has been entirely re-written. If there be no improvement in the Latinity, certainly a great improvement in clarity, accuracy and general serviceableness has been effected; with the further advantages of a better typographical arrangement and more carefully planned headings and divisions. A good deal of new matter has been worked into the text, and the bibliography has been revised and brought up to date.

RICHARD KEHOE, O.P.

NOTICES

COMMUNISM AND SOCIALISM. A Study in the Technique of Revolution. By Arnold Lunn. (Eyre and Spottiswoode; 6s.)

As a critic of the technique of revolution Mr. Lunn is handicapped by a bland insensibility to the desirability of revolution itself. His manifest lack of enthusiasm for the end tends to weaken our confidence in his disinterestedness as a critic of the means. Moreover, the effect of his strictures on the Trojan Horse tactics of the Third International in this book may be considerably negated by his subsequent efforts in *The Tablet* to induce us to second our Government's wooings of this erratic war-engine. But Mr. Lunn's indifference to the needs and aspirations of the working-class movement should not blind us to the findings of his indefatigable researches into the seamy side of working-class leadership, nor the evident relish he takes in mud-raking and mud-slinging to the fact that he shows the mud to be exceedingly muddy. Readers with the patience to abstract from the amateurishness of the book's criticisms of dialectical materialism, from the naïveté of its economics, from the complacency of its class-unconsciousness, from its raucous bluster and ponderous facetiousness, will find in it a mass of valuable documentation on Left politics and politicians. But it is to be feared that for most readers the book will have little effect but to embitter the class-hatreds and class-conflicts it righteously deplores.

V.W.

LA LIBERTÉ ET LES LIBERTÉS DANS LA VIE SOCIALE. *Semaines Sociales de France*, Rouen, XXXe Session, 1938. Compte rendu *in extenso* des Cours et des Conférences. (Gabalda; 38 frs.)

It is a great testimony to the vitality of Catholic France that the *Semaines Sociales* should continue year by year to produce such fruits. The present volume is devoted to an elucidation of the perennial, but to-day particularly actual problem of liberty in all its aspects: the liberty of the person in relation to the *bonum commune* and to the State; the liberty of the State in relation to international society; the liberty of the Church, of the family; economic liberty; the problem of leisure; liberty in education; and so on. Among the contributors are such well-known names as Duthoit, Vialatoux, Chenu, Byé, Biot. There are over twenty papers in all. The somewhat frightening dimensions of the book are redeemed by the device of giving a summary of each lecture. It thus forms a valuable book of reference for the many questions of theory and of fact which centre round the concept of freedom, and is therefore of great use in forming the mind on the central human issues which are being fought out in our time.

G.V.

GROWING UP. By A Catholic Woman Doctor. (Burns, Oates; 1s.)

Although this book will undoubtedly serve a very useful purpose for girls of about fifteen or sixteen, it really serves most to indicate a danger. For girls of this age the account of the sex-relationship given in it will prove clear and adequate; the danger is that they and those responsible for them may think it enough knowledge to marry on. We still need a book that will give really full information about every aspect of marriage and which will be free from the sentimentality which seems to affect at the very least the diction of Catholic writers on this subject. It is chiefly for this reason that *Growing Up* cannot be unreservedly recommended. The average girl is either too intelligent or too sophisticated to put up gladly with the manner in which the book is written—babies are, for instance, referred to in one context as 'lovely little treasures'—and so to her own loss may miss much that is sound and excellent in it. Other things to which exception might be taken are the rather negative attitude of the chapter on 'Men-Friends,' there is nothing to help or guide the girl in love or the engaged girl, the minimal explanation of the 'pleasurableness' of the sex act, the anony-

imity of the author which savours of the 'hush-hush' policy she rightly disowns.

But the sad fact remains that we must recommend it because there is no alternative to suggest. It is at least sane and sound, and free from the vagueness of *Into their Company*. A step in the right direction.

M.M.

ENGLAND AND THE CONTINENT. By Carlo Scarfoglio. (Putnam ; 7s. 6d.)

Signor Scarfoglio has written this work with the well-timed object of giving the British public some idea of the historical rôle that, in the view of the Continent, England has played in European history since the Reformation. His main thesis is that the Puritan spirit incarnate in the Whig Party has always felt bound to interfere in the politics of Europe out of a sense of self-righteousness and has exercised this interference by means of a series of Continental coalitions which has succeeded only in gravely retarding the achievement of European unity. This interference has as its nominal occasion a desire to prevent any one power from establishing a European hegemony—a bogey which Signor Scarfoglio believes to be an illusion. 'Perhaps no continental man,' he says, 'with two exceptions—Napoleon and myself—has been so far able, it would seem, to see the European continent as a whole and its interests as an indivisible unity.' This extraordinary judgment reveals the weakness of Signor Scarfoglio. Useful though it might have been to elaborate his original thesis, it is made suspect by the author's ignorance of the facts of history and repellent through his apparent vanity and sprightly coyness of style. The theme, which might have had its value in improving international understanding, deserves a wider erudition and a more sustained dignity of style.

P.U.F.

THESE ANIMALS OF OURS. By Aloysius Roche. (Burns Oates ; 3s. 6d.)

A courageous attempt to present in simple language a sound theology of animals, showing how Christian teaching regarding them avoids sentimentality and excess on the one hand, and on the other the indifference which these too often provoke by way of reaction. Among the less convincing features in the book is the idea that all animals before the Fall were vegetarian—St. Thomas's brief but conclusive argument to the contrary, amply

confirmed by palæontology and zoology, is not countered (*cf. Summa*, I. xcvi. 1 ad 1). The treatment of the knotty problem of the implication of the animals in man's fall is superficial: Marchenoir's ideas of their share in man's atonement (in *La femme pauvre*) deserve more serious attention from theologians than they have yet received: his phenomenological approach ('Haven't you perceived that we can never know animate creatures except in their relation to other beings or things, never in their essence and substance?') suggests a line of inquiry which need come into no conflict with St. Thomas's principle that human sin cannot affect brute nature. But perhaps we should not expect such deep searchings in a book for popular consumption. A pity, however, that the endeavour to be 'popular' lands the author so often into facetiousness.

V.W.

LA DOCTRINE SPIRITUELLE DE SŒUR ÉLISABETH DE LA TRINITÉ.
By M. M. Philipon, O.P. (Descleé, de Brouwer; 30 frs.)

After a religious life of only five years in the Carmel of Dijon, Sœur Elisabeth died in 1906 at the age of 26. Since then 90,000 copies of her life and writings—the *Souvenirs*—have been sold in France, and translations have appeared in a dozen languages. Cardinal Mercier expressed the wish that the volume should be found on the bookshelf of every priest.

Her spiritual doctrine was the fruit of meditation on the Epistles of St. Paul and the writings of St. John of the Cross, and of the interior teaching of the Spirit of God in long hours of contemplative silence. Père Philipon has devoted much time to the study of her life and writings, and now gives us in most readable form an account of the development of her spiritual life viewed in the light of the principles of Faith and theology—the anvil on which the Church invariably and firmly tests the writings of the Saints. His work finds some parallel in Père Petitot's admirable study of the doctrine of Ste. Thérèse of Lisieux, published some years ago.

In a preface Père Garrigou-Lagrange notes that one truth of the Faith profoundly lived suffices to lead a soul to the heights of sanctity. Sœur Elisabeth's secret was that from the beginning she realized, so that it became at once the central point and the profound reality of her spiritual life, the truth of the indwelling of the Trinity in the souls of the just. Around this dominating doctrine the other truths which form the basis of a balanced spirituality grouped themselves. The author traces the manifest influence of the theological virtues and the Gifts,

but the picture which emerges is primarily that of a soul to whom the truths of Faith, admitted by all Christians and valued by few, have become living realities, as it were necessarily leading to love and to action.

B.O'D.

THEOLOGIA NATURALIS, IN USUM SCHOLARUM. By B. M. Rast, S.J. (Herder, Freiburg im B. ; RM. 4.20.)

This is the second to be published of a series of seven text-books in which the Jesuit fathers of the college of Pullach, near Munich, plan to cover the ground of scholastic philosophy. It claims to be no more than a text-book, with the limitations which that implies, and in 246 pages the treatment of each section is necessarily very brief. Subtleties which are not of much more than historical interest are avoided or only mentioned, and more space is given to actual modern difficulties—the summaries of which are clear, although wider reading or fuller instruction would be necessary for an understanding of these positions. At the end of each section the author indicates relevant passages of the *Summa Theologica* or the *Contra Gentiles* of St. Thomas; his own understanding of St. Thomas is not always profound. The presentation of the argument for the existence of God from man's natural desire for truth and goodness is interesting. *Scientia media* is defended as being most probable, and the author, not finding any of the historical solutions of the problem of the divine *concursus* adequate or free from grave difficulties, is content to outline each of them and add a criticism equally brief. The Thomist doctrine is dismissed as being destructive of human liberty and injurious to the sanctity of God. The book is well produced in the way we are accustomed to expect of Herder text-books.

B.O'D.

UNE RENAISSANCE FRANCAISE. Ses conditions spirituelles. Par le R. P. Ducattillon, O.P. (Collection 'Présences.') (Plon; 16 frs. 50.)

It is customary for politicians, in times of political crisis or tension, to make patriotic play with the terms which denote spiritual values. To-day there is indeed question of spiritual issues in the international ferment: 'au fond des rivalités qui mettent en danger l'existence même du continent, ce sont, beaucoup plus que des différends économiques ou politiques, des conceptions antagonistes de la civilisation qui s'affrontent.' But that makes it all the more necessary that the precise nature of

these spiritual values, too easily turned into slogans, should be recognized. Père Ducatillon discusses them from the point of view of the vocation of his own country in the destiny of Europe: the part which spiritual values have played in its history, the part they play to-day, the part they must play to-morrow; the extent to which the fate of Europe hangs upon a right understanding of them to fidelity to them. To the perhaps more cold-blooded English reader there is a suspicion of back-scratching in some of the author's remarks; there is a certain simplification in the *confrontation* of civilization with barbarism, in the sense that while the antagonism is there, sufficiently clear-cut, in the realm of the spirit, it is dangerous to leave out of count the other, human and very real, factors which blur the outline of black and white, but complete the picture. There are fundamental questions which are not taken very far: the whole problem of the resistance to violence by force, for example, is left in the realm of the general. On the other hand, the book affords a clear statement of the way in which the spirit is involved in the contemporary struggle, and of its rôle in the evolution of the temporal; and gives a salutary reminder of the fact, so immensely important to-day, that 'it is possible to betray the Church while setting out to be its champion.'

G.V.

THE DESERT KNIGHT. By Douglas V. Duff. (Burns, Oates; 3s. 6d.)

This is a rapidly moving and colourful story of Palestine and the desert, written in a vigorous style. Not only boys, but also girls with a taste for adventure will enjoy it.

The Arab leader, Ahmet, who is in reality an English boy, is a courageous and attractive hero. Over the sun-baked desert, scorching by day, starry in the darkness, he and his band of fearless companions move on swift Arab horses to redress the wrongs of the oppressed.

Mr. Duff has painted a fine picture of Arab life, and given us a charming character in Ayesha, the Sheikh's daughter, who adopts Ahmet and treats him like her own son. It is also an interesting detail that there are still preserved carefully among the Arabs relics of the crusades—swords and pieces of chain mail taken by their ancestors from the Crusaders, six and seven centuries ago. The book cannot fail to please.

J.A.Q. DU P.

From The Liturgical Press, Collegetown, Minnesota, we have received a number of the excellent little paper-covered pocket-booklets of the Popular Liturgical Library. Particularly we commend the form for *THE WAY OF THE CROSS*, 'Adapted from an Old Latin Compilation of Liturgical and Biblical Texts.' Many may like to substitute it for the customary eighteenth century Neapolitan form which is so often too emotionally exacting for Anglo-Saxon sincerity. *INTO THY HANDS*, edited by Donald Attwater, T.O.S.D., gives the music and words, in Latin and English, for Compline (Roman) for every day of the week. *O SAVING VICTIM*, with a good doctrinal foreword, is 'An Hour of Adoration compiled from Scriptural and Liturgical Sources.'

Hague and Gill have printed, and George Coldwell, Ltd., has published, 'A Biblical Anthology compiled from the Douay version' of passages on *THE RICH AND THE POOR* (1s.). The author seems to be very class-conscious, and His sentiments highly inflammatory and subversive.

Recent events have stimulated the Anglican Church Literature Association to produce some excellent and helpful pamphlets. They include *THE CHRISTIAN AND THE NEXT WAR* by E. L. Mascall, *TOTALITARIANISM AND CHRISTIANITY* by A. Beale (2d. each), *ADVICE TO CHRISTIANS IN TIME OF CRISIS* by J. V. Langmead Casserley (1½d.), and *IS CIVILISATION COMMITTING SUICIDE?* (on the birth-rate) by the same (4d.).

BOOKS RECEIVED

- BURNS, OATES AND WASHBOURNE: *German Catholics*, Robert d'Harcourt, tr. Reginald Dingle (7s. 6d.); *Catechism Stories, A Teacher's Aid-book to accompany the abbreviated Catechism*, Fr. Drinkwater, Pt. I, 'Our Father' (1s. 6d.); Pt. II, 'The Ten Commandments' (2s. 6d.).
- CATHOLIC SOCIAL GUILD (Oxford): *A Catholic's Guide to Social and Political Action*, C. C. Clump, S.J. (1s.).
- COLDWELL: *The Religions of Unbelief*, André Bremond, S.J. (7s. 6d.); *The Mystical Body of Christ*, Fr. Friedrick Jürgensmeier, tr. H. Gardner Curtis (12s.).
- VRIN (Paris): *Réalisme Thomiste et Critique de la Connaissance*, Etienne Gilson (20 frs.).