

portant part of Catholic teaching and they are binding on those who, through their good faith, are free of obligation in regard to supernatural revelation; but not only have they not been observed, they have not even been adequately grasped by the noblest minds unaided by revelation. They have a negative value: those who offend against them "are inexcusable"; peace must be constructed on a more positive foundation.

It is still not necessary to insist on the Pope's presence at the conference table, but it is necessary to remind our contemporaries that the Peace Points are not a new summary of International Law but a demand for a peace according to the mind of Christ, a peace after the pattern of the tranquillity of order established in the kingdom of heaven. The Church is involved; we cannot give one aspect of Catholic teaching and conceal the rest, and we must show that we have a warrant to interpret the revelation of the mind of Christ that is given in the Gospel: "He that heareth you, heareth me". If those who listen discover and love the Personality revealed there, but fail to perceive the authority given to His Bishops, they will at least be on the supernatural plane and set towards the prospect of eternal peace. But even if they did understand and love the law discoverable by reason, they would still be removed from the very road to true peace by all the distance that there is between grace and nature.

EDWARD QUINN.

THE CATHOLIC HOME. By Fr. Aloysius, O.F.M.Cap. (Mercier Press).

Marriage and home life have not escaped the universal application of the doctrine of progress and ideas about them have changed accordingly. It is, therefore, important that every stress be laid on the fundamental and changeless aspect of the Catholic conception of marriage and married life. Father Aloysius, in his book, performs a useful and necessary task in making clear the vocational and sacred nature of the union of two people we call marriage. His zeal for clarity is admirable and no one could fail to understand the difference between the current conception of marriage, even among certain Catholics, and the Church's teaching on this question, but a little more control of this zeal, when applied to what is already obvious, would shorten the book and improve its effectiveness. Many long passages of dull and careful explanation of what even the dullest intelligence is aware of detract from the value of the larger portions of the book dealing with truths which ought to be much more widely known than they are at present.

The author is humble and anxious that the ideas he has at heart shall be expressed in the best possible way, but about one hundred and forty quotations from other authors, some of them long ones, in a book of one hundred and twenty-four pages, is carrying such humility almost to the extent of a symposium.

A. THOMPSON.