

his activities in a world which is meant to be the prelude to a supernatural destiny. For all the distinctions which have to be made to secure the independence of this science, we cannot reach valid judgments without some appeal to the higher science of Theology. Hence the usefulness of the introductory chapter to this book, stating first principles in the very terms of the *Summa Theologica* (others have quoted it before, but have strangely forgotten its title and assumed that St. Thomas's method was so bad that he was restricting himself to arguments based on reason and natural law). After that startling opening, persevering economists will be pleasantly surprised to find that the demands of charity largely coincide with the consequences of the most recent economic theories: low rates of interest are the twentieth century expression of St. Thomas's teaching on usury, although the Treasury may not realise what good company it is entertaining; Laski might have worded it differently, but he surely meant, "There cannot subsist any spiritual and political liberty without a proper amount of economic freedom" (p. 69) and might even admit one day with St. Thomas that "external riches are necessary for virtue" (*Contra Gentiles* iii, 134). But first Mr. Doboszynski must produce a new and much fuller edition of his excellent book, eliminating one or two slight mistakes in English and persuading his publisher to give it the format which it deserves.

EDWARD QUINN.

WEAPONS FOR PEACE. By Thomas P. Neill. (Bruce Publishing Company, Milwaukee; \$2.50).

Here is another full survey of the problem of peace, of the historical origins of our present troubles, of the only possible way in which such peace as is granted in this world may be attained. It is a first-rate survey, at once thorough and clear, profound but direct and simple, authentically but not naively Catholic—but if we follow the lead of the Pope we still need not range ourselves with those Catholics "who seem to think that the one important question in connection with peace is whether the Pope shall sit at the conference table". There probably won't be a conference table anyway: that is one of the many things which have changed in what may prove to be the most changeful half-century since the world began. One of the most attractive features of the book is the author's awareness of realities and his appreciation of historical factors not seldom overlooked by more learned writers: the relation between the new money economy and the Lutheran revolt, for instance, is swiftly indicated in two or three lucid sentences. Even if a good deal is repeated that has been published elsewhere, this book is a valuable contribution to the promotion of peace, both by its freshness of approach and by the forcefulness of its repetition.

But is it not time that we heard a little more about the supernatural from Catholic authors who treat of this subject? It is good to recall the principles of the Natural Law: they are a most im-

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.