

to us particularly necessary for such solid foundations for a Christian sociology as the author seeks to lay. Moreover, as a number of contributors, both Catholic and Protestant, showed recently in an "Œcumenical" number of *The Student World*, they lie at the root of the differences between the Christian confessions with whose unity Fr. Hebert is so concerned. The Protestant objection that the Catholic Thomist doctrine of grace is a *theologia gloriæ*, an anticipation of eternity, is irrelevant as a criticism of St. Thomas. It is not, we think, irrelevant as a criticism of Fr. Hebert.

With his practical conclusions we are in general—often in enthusiastic—agreement. We endorse emphatically his strictures on an exclusivist, sectarian, individualist, anti-social and wholly other-worldly interpretation of Christianity. But, as the author himself reminds us in the course of some excellent criticism of current pacifism, it is possible to be pragmatically right for the wrong reasons, "and mistakes in matters of principle have always serious effects in confusing the issue." The fact that Fr. Hebert here prints boldly and baldly a view which is not unknown outside his own communion must be our apology for taking this opportunity of drawing attention to its defects. Such *suppressio veri et suggestio falsi* may easily become positive heresy, and its invocation of St. Thomas may deceive even the elect.

VICTOR WHITE, O.P.

KNOW YOUR FAITH: A Refresher Course in the Catechism for Older and Younger Catholics. By Rev. E. C. Messenger, Ph.D. (Burns, Oates; 2s. 6d.)

Any commentary on the Catechism to be intelligible to the untrained mind must state Catholic theology simply, concisely and accurately; and it is singularly erroneous to imagine that this is achieved merely by omitting abstruse points. If the point, as is often the case, be a pivotal one, this does not simplify but falsifies the argument. This is true when God's existence is proved by the fact that changing beings can only be accounted for by one Changeless Being, completely disregarding the question *why* they can only be so accounted for. The argument is rendered incomplete and to that extent false.

Inadequacies of this type are too frequent in *Know Your Faith*. Thus: by original sin man was reduced to a state of nature—no distinction between *status naturæ puræ* and *status naturæ lapsæ*. The Hypostatic Union is a fact, but no explanation how. Catholics should learn something about Holy Orders—but their commentary on the Catechism offers them no help.

These are a few examples of the startling inadequacy which renders the arguments of *Know Your Faith* vulnerable to the

ruthless reasoning of any intelligent boy of ten years old. It cannot be excused on the plea of economy of space or words—no argument may be falsified for lack of space: and in any case room is found in the last chapter for discussion of minor details of Death, Judgement, Hell and Heaven much less certain than the great dogmas of faith which are denuded of half their reasonableness.

Finally non-Catholics are patronized, and this irritates. They are unfortunate people whose intellectual powers are to be pitied for following false doctrines: at the same time the reasons for Papal Supremacy are so clear that "it is difficult to understand how Protestants fail to see it"!

At the best this book, for 2s. 6d., gives, with a few unsatisfactory explanations, part of what the Catechism gives for 2d.—or is it 1d.?

GERARD MEATH, O.P.

I GIVE GLORY. A Book for the Sick. By the Abbé Henri Perreyve. Translated by M. G. Chadwick. (Sands; 3s. 6d.)

In spite of its somewhat obscure title, taken presumably from Ps. civ., 7, this book for the sick is a resumé of reflections by an author, who himself, as a young priest, had the misfortune to go through a long, tedious illness from which, however, he gradually recovered.

There are some thirty short readings on the spiritual life as led in such circumstances, applicable only to an invalid living at home or in a private nursing home conducted by members of religious congregations. The pressure of general routine in a public hospital and its whole *milieu* would hardly lend themselves to reflections of this kind. For its limited purpose, therefore, this book is admirably adapted, though naturally enough it contains little or nothing suitable to an invalid whose illness is likely to terminate fatally. The chapters are indeed very varied, some very short, and take the reader through all the phases of a long and tedious illness. They are also exceedingly practical, e.g., *On Waking Up in the Morning* to begin another day. The longest chapter is *Mass from a Sick Bed*, by which one can accompany the Holy Sacrifice spiritually in one's own room, when able to do so, and thus gain much consolation and merit. *Our Own Room* provides much thought on the apparent loneliness and seclusion, as can be expected in the case of one who must be so much alone. Then we have chapters on the attitude of the sick person towards *The Priest*, *The Doctor* and even to *Medicine*. *On Reading* the author remarks very wisely: "I should like you to read amusing books," and we may add interesting books. "They help to chase away sadness and