

if ever be the same problem as that which arose previously, however similar at first sight; nor consequently will its solution be the same.

Nevertheless we all know (or should do!) the exasperating feeling when faced with an actual problem, that if we could lay our hands on the right number of the *Irish Ecclesiastical Record* that something valuable has been said on the subject. Usually, however, the effort of searching through the past numbers is burdensome, and it is only too easy to be sure that it is in the missing number borrowed and not returned. These systematic presentations do enable us to find what we are looking for—namely, the application to a particular problem in a certain matter of the principles whose application will help us to solve our present problem, and for this reason these books are valuable for they do contain admirable presentations of the principles governing a multitude of points, and examples of their application to particular cases.

The titles of the two volumes, 'Problems in Theology . . . in Canon Law', imply a distinction of subject matter between Theology and Canon Law which is hardly present, particularly in the first volume which, although it contains some purely theological problems and many mixed ones, does deal with some that appear to be purely canonical as opposed to theology. Why, by the way, should faculties for a voyage by sea be a Theological problem, while those for a voyage by air be Canonical? It would seem that a 'problem' is Theological or Canonical according as to whether Dr Conway or Canon McCarthy undertook the original answer in the *Irish Ecclesiastical Record*. We look forward to the two companion volumes that are promised.

R.C.

FLAME IN THE MIND. By G. L. Phillips. (Longmans; 5s. 6d., or paper, 3s. 6d.)

This book by an Anglican has the laudable aim of putting the layman in touch with the writings of the early Fathers. Being no more than a first introduction, with useful hints for further reading, it is advisedly slight. But it is marred by an attempt, which obtrudes excessively, to destroy the important distinction between the inspired writings of the New Testament and the lesser writings, however great, of the Fathers. It is written in an engaging style, with many interesting sidelights on the lives and writings of Ignatius of Antioch, Justin Martyr, Clement of Rome, Tertullian, Clement of Alexandria and Origen, calculated to give the beginner a taste for more. But the whole bears so many traces of the aggressive protestant outlook of its author that Catholics must look elsewhere for a guide to the Fathers.