

nised the spark of sanctity, i.e. of genius in the things of God'. Therefore though she 'was for the most part a practical failure' she remains a valuable saint for us insofar as we can 'learn from her to widen our traditional conception of what it means to be a saint'. She also remains the 'permanent critic' of the "'playing safe" attitude'. So the epilogue of the book finally underlines what has been illustrated throughout, that Catherine never limited her endeavour to realise her ideals 'just because popes are popes and princes are princes and cardinals are cardinals'. Why should she?

No doubt her 'genius in the things of God' is 'the only satisfactory answer' (if any answer is needed but we should like to know a little more about what this means. There are other things we should like to know. What is the normal and accepted tradition of Christian sanctity? Why do estimates of a saint's 'value' to later generations prove distasteful? Do Catherine's mystical experiences bear any relation or hold the key to her political activity? (Perhaps the contemporary biographers thought they did.) What was the nature of the self-realisation which gave her the courage to speak out? (She described herself as 'she who is not'.) Must her activities be judged in the light of medieval political theories or of twentieth century ones only? Have these important things been obscured by an obsession with the iniquities of princes and prejudices of biographers, or does raciness of style sometimes introduce false emotional emphases and conceal both the presence and the absence of logical thought?

It is a book which leaves one thinking, but the dust cover and illustrations are a credit to the publishers.

GERARD MEATH, O.P.

HENRI BERGSON AND THE FAITH. By John M. Oesterreicher. (Reprinted from *Thought*, Fordham University.)

It would scarcely be just, if it were possible, to review critically this one chapter of a book still to appear. We may, however, gladly recognise the promise it contains of a painstaking attempt to do justice to Bergson's attitude to religion: if there is no evasion of statements which appear to be in flagrant contradiction with Christian teaching, there is also a refusal to accept a facile interpretation of others which might bring us nearer to the true mind of a very great philosopher.

THE STRUGGLE FOR THE WORLD. By James Burnham. (Jonathan Cape; 10s. 6d.)

Mr Burnham attracted attention on both sides of the Atlantic with his book *The Managerial Revolution*. His new book, *The Struggle for the World* is of importance for two reasons. The first is that it has been widely read in the United States and it undoubtedly represents a very powerful trend of thought in contemporary America. Whether we agree with its thesis or no, the fact is that it is widely