

talism. Also there is practically no mention made about the price level. In his description of pre-capitalist Europe Signor Fanfani never hints that stable prices were taken for granted, just as much as stable weights and measures—let alone does he comment on the advantages of such a system.

No attempt is made to bring the book up to date, or to apply mediaeval economic teaching to modern conditions; no book that made such an attempt could ignore the great changes taking place in America. But this last is perhaps an unfair criticism, and a misunderstanding of the scope of Signor Fanfani's work. The book is not meant as propaganda or to suggest any particular course of action. It is an academic investigation, and for those interested well worth reading.

OXFORD AND ASQUITH.

RELIGION IN SCHOOL AGAIN. By F. H. Drinkwater (Burns Oates & Washbourne; 5/-.)

A collection of Fr. Drinkwater's essays on a variety of subjects all connected with religious education; so packed with valuable matter that it is hard for a reviewer, who wants to convey some idea of its quality, to know where to begin. The book ought to be, not merely read, but meditated on and assimilated by everyone whose business it is to teach the Faith to Catholics, young or old, or to commend it to those who do not grasp it. Let me try, like the film producers, to whet the appetite of readers by giving them a preliminary taste of what awaits them in the book.

Take this illuminating passage on the art of teaching. "There are two ways of using words, two kinds of human language. On the one hand there is the language of science: the language of logical and precise statement, which uses a word to express one meaning only, a meaning accurate and definable. . . . On the other hand there is the language of life and literature, in which words are alive and can suggest more than they say. . . . This language too has its own kind of accuracy and precision—it is a psychological precision, the precision of finding the words that completely express what one has in mind. Nevertheless, because of that very richness, that three-dimensional quality, the words that are made flesh in life and in literature always remain open to misunderstanding. And, of course, this language of life and literature is the language that has power. It is creative. Moreover, this (as far as the records tell us) is the kind of language that Our Lord Himself has invariably used, whether during His life on earth or since then on occasions of His appearances to the Saints."

Or this on "Catholic" history: "The only difference [between the Catholic and the non-Catholic historian] is that the Catholic historian is in possession of a few historical facts unavailable to

the non-Catholic. The Catholic historian begins by being sure (on faith, and even prior to any evidence discoverable later) of the few facts enumerated in the Apostles' Creed. They are highly important and influential facts, and they naturally affect his view of the significance of all other historical facts; but they do not affect his search for those other facts themselves or his freedom to state them when found. About that there is no difficulty or doubt; doubts begin when one wonders how far a really objectively-written Church history would be acceptable to the present generation of Catholics who have been brought up in that poisoned atmosphere of controversy—yes, poisoned is the only word—where every fact and idea is judged immediately not on its own merits but on what sort of a debating-point it furnishes for or against Catholicism."

On the regimentation which saves trouble, keeps up appearances, but kills spontaneous growth: "One thing is certain about Christ Our Lord—never, never did He think of human beings in the mass. Always the individual. Always, with Him, you are treated as a *person*, with your own unique temperament, needs, characteristics. I suppose we might say with reverence that He would never have made a good drill-sergeant. And yet the drill-sergeants liked Him. Them, too, He understood. Don't forget that. All the same, I am sure His approval could never be counted upon for anything like going to the Sacraments 'by numbers.'"

But it is hopeless to try to convey the real quality of Fr. Drinkwater's teaching by snippets. Get the book and, having got it, possess it. Read and re-read what he has to say on "Religion as something to be done," on "What our Schools might do," and on "What the *Sower* stands for." And oh! that the editors of some of our Catholic journals would *learn by heart* the essay called "De Propaganda Fide." H. ST. JOHN.

EINHEIT IM GLAUBEN. Von göttlicher Ordnung und menschlicher Not. By Dr. Oskar Bauhofer. (Benziger, Einsiedeln; boards 4.00, cloth 5.20 Swiss francs.)

Into this volume Dr. Bauhofer has collected the numerous papers which, since his reception into the Catholic Church, he has contributed to various periodicals on questions relating to the divisions and unity of Christendom. He has brought to the subject a rare combination of qualifications: wide historical learning, first-hand acquaintance with existing tendencies in the various Christian confessions, deep insight into the meaning and implications of theological truth, freshness and boldness of vision joined to a profound sense of responsibility and fidelity to revealed dogma.