

## **Blackfriars**

**WHO IS MY NEIGHBOUR?** By Henry Somerville, M.A. (Pp. 175. Harding & More, Ltd.; 2/6.)

This 'School Manual of Civics' is full of useful information and good common sense. Mr. Somerville defines the civics of his book as 'the more elementary parts of the sciences of politics and social economics' and hopes that he has brought the subject 'within the grasp of the average pupil of twelve years of age and upwards.' Certainly at Catholic elementary schools, and no less at other and more famous Catholic establishments the average pupil of twelve and upwards should be able to master this well-ordered and simple guide to knowledge—if only an overcrowded school time-table can allow yet one more subject. The twenty-seven chapters cover a wide field—Imperial Parliament, local government, administration of justice, League of Nations, capital and labour, co-operation and competition, trade unions, public health; these are but a few of the items of our civics. And each chapter is supplied with 'questions and points for essays.' But why in a handbook so carefully compiled, so generally accurate and well printed, is Mr. Ramsay MacDonald described, on page 133, as 'an ex-Prime Minister'?

J.C.

**TRACTATUS DE ECCLESIA CHRISTI: AD USUM STUDENTIIUM THEOLOGIAE FUNDAMENTALIS.** By G. M. Paris, O.P. (Turin: Marietti; 8vo, pp. 254; 12 liras.)

As may be gathered from the title, this is not a personal and penetrating enquiry into the nature of the Church but a manual of Catholic apologetics, not a 'Spirit of Catholicism' but a skeleton. As such we can recommend it to ecclesiastical professors and students. The author, a Maltese Dominican, has not forgotten what the purpose of a text-book is, and he has drawn upon his teaching experience to provide a clear and well-balanced outline which should be well within the compass of a year's class-work. There is nothing fresh in plan or matter, indeed it can be regarded as a fourth and condensed edition of De Groot's 'Summa Apologetica' in an easier and neater Latin, with additions from Tanqueray and Schultes. Proof is built up on the customary triad, Scripture, Tradition and what Father Vernon's latest critics seem rather to despise as the 'deicit ergo fecit' argument, but which finds an effective place in a compendium of this sort by the side of scriptural and patristic texts which, lifted out of their context, are not in themselves intellectually very impressive, although