

Blackfriars

from being an arbitrary imposition, is demanded by the rationality that specifies human nature; it is connatural to man and absolutely essential to his natural well-being and the attainment of ultimate happiness. Reason is very *raison d'être* and measure of morality. In this age of spurious 'rationalism' and frank immorality, true rationalism alone can restore morality. Reason must once more occupy its true place in the economy of Divine Providence, and that not least of all in the realm of human conduct. Herein lies the signal importance of the volume at present under review. It is true that being anxiously concerned to refute Pater Elter's interpretation of the signification of the word 'ratio' in the teaching of St. Thomas, Père Lehu's scholarly work loses perhaps something of its possible force. Its real importance, however, lies in the fact that it offers a clear and authoritative presentation of the Angelic Doctor's 'rationalization of morality.' Possibly no other philosopher or theologian has ever appreciated so accurately the true place and value of human reason as did this great Saint and Doctor of the Church. While he will not surrender one jot or tittle of Divine Revelation or suffer the least questioning of supernatural Faith or Morals, yet no less stoutly does he maintain that Reason has its own unique part to play in the drama of human purpose and striving. Nowhere is this more forcibly shown than in the Prima Secundæ of his *Summa Theologica*, from which, as well as from the parallel passages in *De Malo*, Père Lehu so generously draws.

We welcome this book, not simply as an academic exposé by a Thomist of a Thomist thesis, but as a torch for the guidance of modern civilization which is floundering in the darkness of its unreason, further and further into the morass of immorality.

H.J.C.

ENGLISH VILLAGE SCHOOLS. By Marjorie Wise. (The Hogarth Press; 5/-.)

'English Village Schools' is an admirable effort to put before the public the condition of the Village Schools of England. It is entirely first-hand work, and, on this account alone, valuable; but the author adds to a mere accumulation of facts her own sympathetic appreciation of the desires and efforts of both children and teachers, and she suggests some methods of reform. The whole book is marked by a real sincerity, both of observation and purpose, and is one that should certainly be

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read by all who love England and desire the betterment of their country.

On the other hand, the author does not go to the root of the matter in her suggested remedies. She does not, for instance, raise the question of the rightness or wrongness of compulsory State education, and thus does not touch on the possibility that most of the defects she notices have their origin in the unnaturalness of such a system.

Furthermore, like most modern educationalists outside the Catholic Church, she leaves out *the* important element in education—religion. On the one page on which she does mention it, it is merely to say that she has avoided it. And, a little lower down, she shows that she has no idea of what dogmatic religion means. She speaks of 'the differences and prejudices of varying forms of thought,' and only wishes that the teachers 'were passing on to the children their desire to understand the truths that they feel they have realised'—in other words, their own opinions and doubts. A form of teaching which, whatever else it may be, is certainly not religious.

This major defect mars much of what is certainly a genuine attempt at constructive reform. The standard set up is man-made and hence ephemeral. No permanent principle appears and there is no foundation upon which to build.

R. J.

A HISTORY OF THE POPES. By Fernand Hayward. Translated from the French by the Monks of St. Augustine's, Ramsgate. (Dent & Sons, 1931; cloth, 12/6 net.)

In a large volume of four hundred pages the author gives us a sort of bird's eye view of Papal history in the form of short biographies of the Popes. Based on larger works like that of Pastor, the design is satisfactorily executed, and the translation is an excellent one. It is, however, not (as claimed) quite the first work of the kind. The famous Platina of Cremona long ago wrote just such a book, although his biographies are shorter and, of course, not up to present date, and there is a good English version of this by the late Canon Benham in the 'Library of Theological Literature.' We think Mr. Hayward might have treated some of the later Popes more sympathetically than he has done, notably Gregory XVI. That Pontiff was no mere political intransigent, as here represented; he was