

beating, torture and death, or those like Father Suigo to whom, in spite of great hardships, a leaky prison, lice-ridden bedding, sickness and rough treatment, nothing happens though it always appears about to happen. 'We had to perform feats of mental acrobatics to keep up with the contradictory news that arrived every day and seemed designed to undermine our minds and bodies. It was a struggle different from that of arguing with the Communists but no less exasperating.' He confesses with the utmost frankness the effect upon him of living in a world like a nominalist nightmare in which words have ceased to have even the flimsy connection of conventional labels with the things to which they refer. 'We had been in prison for five months and had spent this time like men suffering from a dangerous illness, alternating between hope and fear.' It is perhaps not surprising that a man who had been made to dig the grave in which he was to be buried alive should, though he was spared that, have contemplated, for a moment, suicide. The background to these private hardships is the public calamity of a people over whose land successive armies have marched with fire and something worse than the sword, and where an old woman who burns a few sticks of incense before a pagoda can suffer, besides those who preserve the Christian images, for the truth that even here the light shines in the darkness.

ÆLRED SQUIRE, O.P.

MYSTICISM AND LOGIC. By Bertrand Russell. (Penguin Books; 2s. 6d.)
RELIGION, PHILOSOPHY AND PSYCHICAL RESEARCH. By C. D. Broad.
 (Routledge and Kegan Paul; 25s.)

Each of these books contains collected articles varying widely in subject, date of composition, and value. The reader of *Pelicans* would have been helped by a new introduction, especially if he has bought this reprint under the impression that it has something to do with mysticism. It would also have been interesting to know how much Lord Russell still agrees with what he last revised in 1917. The 'entirely popular' essays, even by such a master of this art, are no longer very useful after a lapse of fifty years. However there is also some of Russell's most important work, which it is good to have in this convenient form. It includes an eloquent appeal for the objectivity of scientific method in philosophy, an attempt to define objects in terms of sense-data, an attack on modern notions of causality, and the famous theory of description. The writing is a model of strength and clarity.

This cannot be said of all of Professor Broad's work. The essays which suggest possible explanations for the telepathic phenomena revealed by the card experiments, carry both analysis and caution to their limits. The arguments for the existence of God are too thoroughly Kantian in tone for their refutation to be very convincing. Those for revealed religion

presuppose certain conditions in the subject, as Newman shows at the end of the *Grammar of Assent*, and these conditions are so obviously lacking in Professor Broad that his discussion here misses fire. But there are some very good things in this book. The examinations of Dunne's theory of time, and of Butler's theology, are first-rate; and the political essays are delightfully outspoken. Finally the account of that great Englishman Henry Sidgwick will leave a deep impression on all who read it.

L.B.

FROM AN ABUNDANT SPRING. Edited by the Staff of *The Thomist*. (P. J. Kenedy and Sons, New York; \$7.50.)

Twenty-five writers have contributed to this 550-page memorial volume to the late Fr Walter Farrell, O.P. It is impossible here to survey their essays in detail. The important thing is that the whole book bears the imprint of the man it commemorates and is a witness both to the quality of his apostolate and to the fact that his work lives after him. The same reflective scholarship, the same strong conviction of its utility in the spiritual formation of others which motivated Fr Farrell's *Introduction to the Summa*, is all the time in evidence here on the part of writers who were his colleagues, in some cases his past pupils, or who shared his ideals. Where most is well done one is reluctant to pick out anything for special mention, but Fr Murphy's study of the *Magnificat* is conspicuous for informed piety, Fr Grech's account of the critical methods pursued by the editors of the Leonine Edition of St Thomas for clear exposition of a difficult technique, and Judge Riley's *A Trial Judge Thinks* as a human document showing just how much enrichment of life a professional man and the whole society in which he works can get from a truly Dominican apostolate such as that of Fr Farrell.

Ivo THOMAS, O.P.

BARBE ACARIE. By L. C. Sheppard. (Burns Oates; 16s.)

Barbe Acarie is an attractive figure, and as we follow her in this account through the vicissitudes and trials of her life in turbulent sixteenth-century France, interest never flags for a single moment. The peculiar interest of her life lies in her attainment of a high state of prayer through the faithful and loving fulfilment of her vocation as wife and mother. Mr Sheppard is at some pains to show—even perhaps slightly to weaken his argument by over-emphasis—that marriage need be no hindrance to contemplation, on the contrary that the grace given in the sacrament is a help thereto, a fact all too frequently overlooked.

The statement (p. 89) that 'St Teresa's own account of her life . . . abounds in all sort of visions and marvels . . .' leaves one puzzled. Visions and marvels are certainly present, as in the life of that other great woman