

though 'it is possible that if we traced a recessive judgment to its recesses we should run upon a non-recessive judgment.' Nevertheless it is to be noted that on Thomistic principles the affective judgment, although conditioned and specified by the affective state, is strictly objective; for it is not merely the consciousness of an affective state in general, but of a particular affective state towards a particular object. It is knowledge of the object as actually valued—*ut amatum et contactum*. The affective state itself requires to be predetermined by cognition: the rectitude of our appreciations and the objectivity of our experience through these appreciations will be proportioned to the clarity of our concepts, which in their turn will be conditioned by the rectitude of abstract thought. Professor Laird insists on the fundamental importance of reason and 'rational insight' as the proper instrument of valuation, and here again we recognise a return to sane tradition. It is true that he is careful to dissociate his 'reason' from any 'fetish of the schools,' but we suspect that no Thomist who is aware of the rôle played by the intellectual *habitus* will be inclined to disagree with him.

V. W.

THE LIFE OF ALL LIVING. The Philosophy of Life. By Fulton J. Sheen, Ph.D. (Burns, Oates & Washbourne; 7/6).

Dr. Sheen's title reads queerly and the sub-title is misleading since he aims at 'an analogical description of Revealed Truths in terms of biology. In other words it (the book) might be called a Supernatural Biology—a treatise on Divine Life.' We have quoted from the author's preface and to quote again, 'This book is not a proof of the great truths of Christianity but a description and an analogy of these verities in terms of life. It is hard to see where the 'Philosophy of Life' comes in. Once more we read, 'In such moments, when hunger, either intellectual or physical, gnaws at one's very being, it is not essential to demonstrate that poisons must be avoided or that food must be taken; it is enough to present the pabulum.' Surely care must be taken, too, that the pabulum be attractive as well as nourishing. When he tells us (p. 67), 'Just as all the citizens of this country under the headship of our President constitute the American nation, so too the union of all baptised under Christ constitutes the Mystic Christ, or what St. Augustine called the *totus Christus* or the Church,' we confess to more than a slight distaste.

It is really difficult to believe that the Catholic Church in this country or elsewhere can benefit from these well-meaning but

Blackfriars

incredibly crude attempts to popularise Catholic doctrine. They repel the educated and do nothing to aid the simple. F.B.

PLAYS FOR PUPPETS. PILATE, A PASSION PLAY. (St. Dominic's Press, Ditchling).

Here are two kinds of play neglected by the ordinary English writer, one untouched by him, the other lapsed and out of date. Both kinds are good and deserve more attention. First the courage of the author must be praised. He has succeeded in both in using the technique peculiar to the character of each.

The charm about puppets is that they can do things which ordinary human beings cannot do, and the humour of their antics arises largely from the feats and contortions they are able to perform—the Burglar and his accomplice in one of these jump from the ground to the roof of a house with complete ease; inanimate things come to life, brooms and pails dance round the room in another, all in the best style of the Italian Burattini. Is it being captious to ask for the removal of such affectations as 'Crockodile'?

Puppet plays are alive in certain countries, but Passion plays, with a notable exception, are dead. There have been attempts of late years to revive them. The only way to make them really live again, is to write new ones. This one, *Pilate*, has the right liturgical feeling, dignity, mixture of humour and religion. The only question is, do anachronisms, occurring unconsciously in the style of the mediaeval writers, succeed when consciously introduced now? Some few words jar; speaking of the Last Supper

Bidding them *Do this*
As He had done.

Claudia.

But this is *bliss*.
A pledge

And what does this sentence mean

'Craft jealousy is hard to hide.'?

Both books are well printed by hand. The first is adorned with some charming woodcuts. F.M.

SPIRITUAL EXERCISES OF A DOMINICAN FRIAR. By F. William Perin. Edited by C. Kirchberger. (Sheed & Ward, 1929; 2/6 net.)

This is an abridged edition of a spiritual work which was well known to English Catholics of the seventeenth century. Among