

Europe for so long, that any addition to our scanty libraries is to be welcomed. Charles Murphy has concentrated to a large extent on the spiritual basis, and his book will be found useful both as a compendium of Papal directives and for spiritual reading. Apart from the chapter on *The Catholic Actionist in the Post-War World*, the reader must not expect a practical guide. Both Scripture and letters of recent Popes are marshalled to good effect, but in the commentary one misses a certain theological precision, such as is to be found in the work of Fr. Pollet, O.P. Thus, while the author can speak of 'the deepest conviction of vocation,' he does not draw out its implications in the order of grace. A further defect is that the author would seem to have no first-hand knowledge of Catholic Action *in action*, and cannot make his rather academic treatment live through examples. Perhaps the outstanding chapter is that on Charity, which reaches a very high level. The work is improved by an index, and marred by too-frequent quotations from a previous book by the same author.

JOHN FITZSIMONS.

COLLECTIVISM AND THE CATHOLIC TRADITION REGARDING PROPERTY.

By David G. Peck. (Dacre Press; 1s.)

At a time when in sheer despair, in face of the monopoly and the cartel, men are being forced to believe that the only way out is through collectivism, Mr. Peck's little book is a very necessary statement of the unchanging claim of Christian tradition that a widespread diffusion of property is the only bulwark against ultimate slavery. Rightly does he remark that 'significant in a sinister way is the appeal of collectivist plans to the mass man.' The reader will find a third way suggested, viz.: credit 'collectivised' and industry 'democratised,' with which he cannot but agree.

J.F.

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