

venant en ce monde, de ce Rédempteur surtout qui, par les mystères de son Incarnation, de sa Mort et de sa Résurrection, est devenu le propriétaire et le Roi d'un univers, qui forme comme le revêtement de son Corps. Toute réalité objective, toute structure théorique, ne font que refléter la splendeur d'une Vérité achevée'. And he pictures the scientist, 'comme le prêtre à l'autel, dans un élan d'adoration et de prière, conscient de son rôle sacerdotal, et contemplant la Vérité dans chacun de ses reflets.' Only when natural science is regarded as a means to holiness, like any other discipline, and a priestly oblation of dead nature in a real participation in the Priesthood of Christ, will it be truly conceived as a part of life in Christ.

EDWARD CALDIN.

CATHOLIC ACTION AND POLITICAL PHILOSOPHY

RESTORING ALL THINGS. A Guide to Catholic Action. Edited by J. Fitzsimons and Paul McGuire. (Sheed and Ward; 6s.)

Some of the misunderstanding met with by the call to Catholic Action seems to be due to the idea that it is something exterior to the Christian, a mere organization imposed from without, and as such adding to the complexity of an already overcrowded life. Looked upon as the action of the Church upon the world, a realization of the priestly power of layfolk derived from the Sacraments of Baptism and Confirmation, it is seen to be something not exterior to the Christian but, in the words of Pope Pius XI, 'the very rule of his life.' It is the heritage of laymen and laywomen to be apostles. This is not so much a new thing as a renewal of a life that received its first glowing impetus at the first Pentecost. If the Apostles needed lay helpers to complete their work for the rapid spread of Christianity in a pagan world, this close collaboration of clergy and layfolk is no less needed to-day. We need to meditate on those oft-repeated words of Pope Pius XI: 'Catholic Action is nothing other than the participation of the laity in the apostolate of the hierarchy.'

This book tells of both theory and practice in Catholic Action. It starts with root principles and shows how these are realized in the different organizations abroad both for the young and for grown-ups; among the former there is constant reference to the Young Christian Workers, the 'ipsa germana forma actionis catholicae' (Pius XI). It ends with a valuable chapter on 'formation technique.'

Since Catholic Action is a realization of that central doctrine of the Mystical Body of Christ, the first chapter by Père Chenu, O.P., shows the connection and interdependence of the two. There follows a chapter on Catholic Action and the Liturgy—the Mystical Body at prayer. A specially valuable section is the one on 'Catholic Action and the Priest'; for this new collaboration—or rather its revival—needs understanding; it has to be worked out. The priest in Catholic Action is both nothing and everything; nothing, because it is the lay apostolate; everything, because on him falls, to a great extent, the formation of its leaders. Canon Cardijn, the founder of the Young Christian Workers, has expressed this by saying that the priest is the *soul* of Catholic Action.

This book is one of those that sheds light, and it is vigorously written, as indeed a book of this kind should be; it is a call to be 'doers' of the word and not hearers only.'

PETER WHITSTONE, O.P.

THE NEW STATE. By Victor Pradera. Preface by H.R.H. The Prince of Asturias. (Sands; 8s. 6d.)

This was the last book written by Victor Pradera, Basque, Traditionalist, philosopher, deputy and orator, killed at the outset of the recent Spanish War. Famous for his devotion to 'the inflexible rules of logic,' and for his oratory in which 'words left his lips like sharply cut stones from a catapult' in 'the manner that became his logical and decisive mind,' he has left in this last literary bequest a work which exemplifies both characteristics. His capacity for logical thinking is displayed admirably in the running fight which he keeps up with the doctrines of Rousseau and the Revolution throughout the book. His gift of phrase is exemplified in the description of Sabino Arana, the founder of Basque Nationalism, 'interpreting the sacred Basque *Fueros* with his stunted rural intelligence,' or in his characterisation of the separatist doctrines of the Basques and Catalonians, based on unity of race, as 'zoological Nationalism.' The suffrage allotted only in virtue of age or sex, and not of class and function, he considers an example of 'gregarious animality' rather than of a human act. Not by such methods is freedom to be secured; 'liberty does not roar in the streets, it emanates from order like a halo of light.' Unfortunately this powerful combination of lucid argument and picturesque invective, is marred by a good sprinkling of passages (one does not know whether the author or translator is primarily to blame for some of them) of which the following is a brief and