

Blackfriars

exiles—came to England. His theme in the present book is the elimination of war amongst civilised nations, and the discussion covers the wide field of history, sociology, law and ethics. The treatment throughout is strictly objective. Theology is not invoked—'Morality is nothing more than rationality applied to human actions'—and the perfectibility of mankind is not expected. The International Community which will supersede the present international hostility has already its beginnings in the League of Nations. War, Don Sturzo concludes, is willed socially, individually, politically, and morally, and 'in the present organisation of the State there can be no necessary war.' War, if we are 'to brand it as a crime, to limit armaments, to attenuate its effects, can only be achieved in and by an interstatal organisation.' The career of arms is to become in time 'one of interstatal police work rather than a technical preparation for war.' The abolition of conscription is to be a step towards the abolition of war (on conscription, Don Sturzo holds with the late Lord Acton that it is not to be tolerated by a freedom-loving people.) 'The arts of persuasion and moral constraint' are to take the place of 'methods of violence.' Not that nation will not still strive against nation. 'Nevertheless, armed oppression which destroys goods and lives is one thing, and legal or political oppression, which little by little and with time may create a remedy by its very excesses, is another.' We are bidden to seek 'both a Permanent International Organisation of States and the complete Abolition of the Right of War.'

Don Sturzo's book is not always easy reading—so great a subject and so close an argument are not meant to be—but it deserves a very wide and careful study. The translator, otherwise to be congratulated on the successful accomplishment of a difficult task, gives us the unfamiliar words —'eliminability,' 'individuate,' 'demographic.' We don't like the look of them.

Quite recently a German Dominican published a book against war, and now we have this volume from an Italian priest in the cause of international peace. But our non-Catholic critics will still go on blaming 'the Church' for its warlike propensities.

J.C.

THE CHURCH AND BODILY HEALING. By R. Ll. Langford-James, D.D., B.Mus. (The C. W. Daniel Co.; pp. 160.)

The writer of this book has given us a readable summary of what the Church has done to serve the ailing body. No

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doubt, Christian Science has been responsible for the interest in what is often called 'spiritual healing,' to which this book bears witness. Those who wish an easy approach to the history of the matter can hardly do better than procure this book.

But Catholics may find themselves not always in agreement with the writer's attitude. Alluding to the case of Miss Dorothy Kerin, now residing in the writer's family, he says: 'The present writer may be excused for believing that she has been raised up as a striking witness, among many others, to Our Lord's approval of the Catholic revival amongst us. (p. 145).

We should for ever despair of any reunion with our separated brethren if the matter of religious truth and falsehood or of ecclesiastical orders was settled by the alleged *spiritual healing* of a private individual.

V.McN.

SOME METHODS OF TEACHING RELIGION. By John T. McMahon, M.A., Ph.D., Inspector of Religious Instruction, Archdiocese of Perth, West Australia. (Burns, Oates and Washbourne, Ltd.; 7/6.)

We should like to see this valuable and fascinating book in the hands of all Catholic teachers. The fruit of practical experience and patient research, it is written with such remarkable lucidity and charm that the dry bones of pedagogy live indeed.

Dr. McMahon passes in review several of the more modern methods of religious instruction (among them the *Sower* scheme) which have done so much to revivify the teaching of religion, not only in England, but abroad.

The traditional Catechetical method is thoughtfully examined, and there is a valuable discussion on the vexed question of memorising. Too true is it, alas, that (slow of understanding and haunted, we suppose, by the bogey of examinations) 'Catechists have erred in neglecting to prepare the Catechism before having it memorised by the pupil' (p. 114). Practical experience demonstrates the wisdom of an opposite course. Bible History can be a 'reference-book for the Catechism' (p. 228).

The second part of the book contains the matured result of Dr. McMahon's own thought and experience, and we find ourselves in grateful, wholehearted agreement with his conclusions and many of his suggestions. 'Teaching to think in