

theoretical basis. But we must beware of interpreting such relaxations as have occurred in some countries as signs of a more adult attitude on the part of Communists. Marxist theory recognizes the extreme difficulty of the struggle against religion, and fully allows for temporary set-backs.

'Associations of Patriotic Priests', under various names, have played a considerable part in the struggle. One understands the anxiety of parish clergy to find some means of accommodation within the régime that will allow them to carry on pastoral work, even to a limited extent. No doubt, such Associations contain many sincere and earnest men, as well as a proportion of self-seekers. But the members of such bodies have separated themselves from their Bishops and from the Holy See; and their fruit must wither.

The book is practical, not speculative, and does not touch on the problem of how the Church can survive in a Communist country. Thanks to Hitler—and we must add too the statesmen of Yalta—Communism is firmly entrenched in Eastern Europe and the Balkans. Western intervention is ruled out. Poland shows a ray of hope for countries in which the Church has been strong, and we cannot doubt that Cardinal Wyszynski, if anyone, is capable of achieving a *modus vivendi* that may even last as long as Communism. For the Catholic minorities in other lands (and certainly in countries where the hatred of the 'Orthodox' has to be faced) there seems humanly little hope—save of the crown of martyrdom.

LDDESLEIGH

MAY MORNING. By Rémy. (Arthur Barker; 15s.)

Everyone is familiar with the story of Helen Keller, the American blind deaf-mute, who with the devoted help of her teachers succeeded in overcoming her disabilities in such a marvellous fashion. But it must come as a revelation to most people to be told that from as early as the middle of the eighteenth century two French Congregations of Religious have been achieving almost equally wonderful results with large numbers of such unfortunate children under their care. One case, indeed, that of Marie Heurtin, roughly contemporary of Helen Keller, is even more extraordinary. Helen Keller did have sight and hearing for the first nineteen months of her life, whereas Marie Heurtin never saw and never heard anything; yet the Daughters of Wisdom at Larnay succeeded in educating her.

This book by Rémy—Colonel Renault Roulier, a hero of the French Resistance—gives a short history of the work of the Daughters of Wisdom and the Brothers of St Gabriel who devote their lives to 'the silent world of the deaf-mutes, the nocturnal world of the blind'.

This history occupies less than one quarter of the book and leads us to hope that a full, detailed account of this wonderful work of charity may some day be written.

The main part of the book consists of correspondence between one of the Brothers of St Gabriel and an Army officer's wife in Morocco whose son, François, a blind deaf-mute, is being educated by the Brothers. These letters are printed and translated quite simply and literally and no attempt is made to write them up. The result is a most moving revelation of the anxieties, hopes and fears of the mother, the incredible patience, ingenuity and devotion of Brother Florentius, and above all the wonderful liberation of little François from a world of silence and darkness into the light and happiness of the life of a human person able to communicate with God and man.

This book was an immense success in France and there is no doubt that Mr Wyndham Lewis's deceptively simple and almost naive translation will cause the English version to be equally successful.

E. MACLAREN

THE DRAMATIC UNIVERSE. Vol. I. The Foundations of Natural Philosophy. By J. G. Bennett. (Hodder and Stoughton; 42s.)

The first part of this book outlines categories through which the world must be thought. Mr Bennett (one of the leading exponents of the Gurdjieff System for the Harmonious Development of Man, as we read on the flap) develops these categories by number. Wholeness, for example, emerges in one-term systems, Polarity in two-term systems, and so on through Relatedness (three-term), Subsistence (four-term), Potentiality (five-term) to Domination (eleven-term) and Autocracy (twelve-term). 'Here it must be emphasized that number twelve is not a *terminus ad quem* but a convenient resting-place.' The reviewer confesses to being slightly puzzled. Is it only 'Aristotle, Kant, Hegel, Alexander and Whitehead' who are guilty of 'arbitrary categorical schemes'? 'Naïve realism', Mr Bennett says in another place, 'is satisfied with a one-term scheme in which there are no distinctions of subsistence. Naïve dualism cannot go beyond polarity. Thus, at each step in the progression of the categories we find a greater "sophistication". The series has no end, *except in the limitation of our own understanding.*' (Reviewer's italics.) Could we summarize this perhaps as the outlining of a naïve duodecimalism, to be extended later if the intellect progresses well enough, to a sophisticated infinity?

In the second part these results are applied to 'the World as Fact'. Twelve levels of existence are identified from unipotent hylè to the