

Blackfriars

Nowhere has the book distinguished between voluntary and involuntary segregation. Involuntary segregation is imprisonment; and, if the segregation is life-long, it is life-long imprisonment. Fr. Davis seems to view with complete complacency the inflicting of life-long imprisonment not for any crime, nor for any threat of crime, but for the mere chance of some hurt. If such a law came into force a Socialist party in power could segregate for life all members of religious orders (Dominicans and Jesuits!), all Conservatives and Liberals, and all whose incomes were, say, over £10,000 a year.

Moreover, the chief avowed purpose of this segregation is to prevent procreation. Has Fr. Davis considered the moral state likely to arise in institutions where the aim is to prevent, not impurity but procreation?

Fr. Davis's attitude towards sterilisation has been so fearless that we invite him to reconsider the futility and dangers of involuntary segregation.

V. McN.

THE CHURCH IN MODERN TIMES: 1447-1789. By A. Leman. Translated by E. Cowell. (Sands & Co. and B. Herder Book Co.; London, Edinburgh, and St. Louis, U.S.A.; 3/6; pp. 236.)

This very capable essay deals with four great enemies of the Church, the Renaissance, the Protestant Reformation, Gallicanism, and Modern Unbelief. The evil elements of the Renaissance sapped the strength of the Church in many countries and left her weak before the powerful Protestant revolt. Calling up all the reserves of her strength, she at Trent gained a signal victory, which ushered in the great Catholic Restoration and put an end to Protestant aggression. An almost worse enemy next arose in Gallicanism, perhaps little more than a polite name for the system, introduced into England by Henry VIII, of neglecting entirely the Holy See. This in turn gave place to Modern Unbelief, whose high priests were Montesquieu and Voltaire. This led up to the French Revolution, the limit assigned to this essay, but in his conclusion the author shows us the Church again triumphant. 'We find her, under the direction of her sovereign pontiffs, whose authority does not cease to increase with every year that passes, once more taking up the work of restoration and of conquest, a work she will perform by blunting, in turn, the edge of every one of the so-called scientific weapons which a too-hasty system of philosophy forges for her destruction.'

Book Reviews

The book is well translated, but a few misprints occur which might have been avoided. On page 52 *Cromwell* is made Archbishop of Canterbury instead of *Cranmer*. On page 58 *Augsburg* becomes *Ausburg*, and Cardinal *Sadolet* is written *Sandolet*. On page 103 there is an interesting hint of a fact historically certain but not generally known, namely that Anne of Denmark, wife of James I, was a convert to Catholicism.
W.G.

THE SPACE OF LIFE BETWEEN: MEDITATIONS. By Father Bede Jarrett, O.P. (Sheed & Ward; 5/-)

About ten years ago Father Bede Jarrett wrote his *Meditations for Lay-folk*, a book which has been used and appreciated by all sorts of people, old and young, high and low, wise and simple. Later on, he wrote *Living Temples*, a meditation book intended especially for boys. Here is another volume of *Meditations* which is meant more especially for young men: it was written at the suggestion of an airman, killed in a flying accident during the war, to whose memory the book is dedicated, who complained that nothing spiritually adequate was ever written for young men. There is nothing quite suited to their particular tastes and needs, and they remain 'the most forlorn folk in the Kingdom of God, too self-conscious to speak, too sensitive to religious ideals to want to escape religion, too tempted to move simply with the Sacraments, too perplexed always to see their way.' Fr. Bede claims only to have done the actual writing of the book: his young airman-friend did everything else, he says; he provided all the idea of it and even many of the ideas in it. Yet it has filtered through the mind of him whose name stands as author on the front page, and the book will be sought and valued by those who know Fr. Bede Jarrett's sane, fresh outlook and his gift of enlivening what others so easily make stale and dull, all those qualities in fact which have made him that rarest of rare wonders—a preacher who brings life and liveliness, inspiration and interest into the pulpit.

Fr. Bede's method is as individual and original as his choice of subjects. A simple idea is developed simply and set out under three headings. All sorts of subjects are chosen: 'These Degenerate Days,' 'Wine,' 'My Room,' 'Games,' 'Angels,' 'Hypocrisy' make up a list of varied interest; but the variety and the informal method will win the approval of the young and bring them to realize that all things come from God, and God should be in all things. There are some phrases which