

Blackfriars

himself severely in the background and is obviously at pains to make his book a documented account of the Bolshevist theory and practice of education rather than a statement of his own views. The result is a most valuable compendium of original sources for a study of this fundamental part of Bolshevism. When M. Devaud does speak his own mind, whether by way of Catholic exegesis or in the matter of educational theories in general, the reader is left desiring more from so scholarly and incisive a pen.

It is impossible to read this book and fail to get a clear-cut impression of the Bolshevist ideal, and of the admirable thoroughness of the methods being adopted to attain it. Substitute 'God' for 'production,' and 'sanctifying grace' for 'collectivist work,' and much of the propaganda would serve as an example that Catholics might do well to follow. That an ideal, which depends for its attainment on the abandonment of human reason, human love, and human property, has been able to exercise such an overwhelming influence on so many human beings in so short a time, speaks volumes for the zeal and determination of its propagators.

The real menace of Bolshevism stands out starkly in this book, and it is spoken by the Bolshevists themselves.

R.D.J.

CASUS CONSCIENTIAE. Propositi ac Soluti ab Eduardo Génicot, S.J. Edited by J. Salsmans, S.J. (Louvain; Museum Lessianum. Pp. 755).

In this sixth edition of Génicot's well-known work, more than three hundred cases are marked with an asterisk, to show either that they have been brought into line with the new Code of Canon Law and later decisions from Rome or that they are additions to cover modern problems. There are 1138 cases in all. Many are moral questions that have always cropped up, some are pressing difficulties of the day. All are briskly set out, and the solutions are well-argued, moderate and firm. Casuistry, of course, is no substitute for the study of principles underlying Christian morality. For one thing, not a million different cases, as skilfully devised as these, would answer to the infinite variety of human life. A collection such as this is meant first of all for the priest, so that he can test the principles he should possess and extend their application, and for the professor of theology, so that he can illustrate the science he is teaching. But it is also for anybody with a working knowledge of Latin, and a taste for short problem-stories and 'occasional' books.

T.G.