

of the most important teaching of St Thomas on the subject of man and society.

It is extremely difficult to give any adequate idea of the riches provided for us by Father Gilby. One might say that he has attempted too much, that the canvas is too wide and the sweep of the brush too bold: that sometimes he breaks off a discussion and a line of thought with merely an allusion to the probable solution. One can envisage many a scholarly thesis arising from these allusions as a starting point. Yet that is no valid criticism if one regards the author's intention as being to provide a fundamental background for the detailed study of particular points. This book gives us a basic source, indispensable for the student of Christian sociological teaching, for which we should be duly grateful.

Mr Sheed's book, while coming into the same general category of sociology, is vastly different in its purpose and execution. It is a companion work to the same author's *Theology and Sanity* and possesses much the same characteristic clear, practical application of Christian principles to human conduct. The section on Marriage and the Family is particularly good a showing a clear appreciation of the joys and difficulties of marriage, and underlining the absolute necessity of Christian principles if marriage is to be successful and happy. This is a practical book which will be invaluable to all as being sound doctrine and good apologetic.

DROSTAN MACLAREN, O.P.

IN THE LAND OF MAO TSE-TUNG. By Father Carlo Suigo. (Allen and Unwin; 18s.)

Even some Christians, trusting to the traditions of that ancient culture, have hoped that China's capacity to transform or modify whatever crosses her frontiers will have led to the evolution there of a form of Communism altogether unique, the product of a peculiar genius for synthesis. The usual lack of information makes the true state of affairs difficult to envisage, but a little fact is worth a great deal of theory. We do know for instance that the Cistercians have added several martyrs to their venerable history under the new régime, and we have reason to believe that their names will not stand alone.

Father Suigo's book is particularly welcome as giving the personal account of one who has lived to tell the tale. Without any special literary skill, his story holds one's attention by its author's obvious integrity. What one will remember perhaps more vividly than the atrocities he saw with his own eyes, is the clever way in which he conveys the atmosphere of tension and uncertainty which the Communist machine creates and sustains like a hidden and malign providence. It is hard to decide whose fate is the more terrible, those to whom everything happens,

beating, torture and death, or those like Father Suigo to whom, in spite of great hardships, a leaky prison, lice-ridden bedding, sickness and rough treatment, nothing happens though it always appears about to happen. 'We had to perform feats of mental acrobatics to keep up with the contradictory news that arrived every day and seemed designed to undermine our minds and bodies. It was a struggle different from that of arguing with the Communists but no less exasperating.' He confesses with the utmost frankness the effect upon him of living in a world like a nominalist nightmare in which words have ceased to have even the flimsy connection of conventional labels with the things to which they refer. 'We had been in prison for five months and had spent this time like men suffering from a dangerous illness, alternating between hope and fear.' It is perhaps not surprising that a man who had been made to dig the grave in which he was to be buried alive should, though he was spared that, have contemplated, for a moment, suicide. The background to these private hardships is the public calamity of a people over whose land successive armies have marched with fire and something worse than the sword, and where an old woman who burns a few sticks of incense before a pagoda can suffer, besides those who preserve the Christian images, for the truth that even here the light shines in the darkness.

ALFRED SQUIRE, O.P.

MYSTICISM AND LOGIC. By Bertrand Russell. (Penguin Books; 2s. 6d.)
RELIGION, PHILOSOPHY AND PSYCHICAL RESEARCH. By C. D. Broad.
 (Routledge and Kegan Paul; 25s.)

Each of these books contains collected articles varying widely in subject, date of composition, and value. The reader of *Pelicans* would have been helped by a new introduction, especially if he has bought this reprint under the impression that it has something to do with mysticism. It would also have been interesting to know how much Lord Russell still agrees with what he last revised in 1917. The 'entirely popular' essays, even by such a master of this art, are no longer very useful after a lapse of fifty years. However there is also some of Russell's most important work, which it is good to have in this convenient form. It includes an eloquent appeal for the objectivity of scientific method in philosophy, an attempt to define objects in terms of sense-data, an attack on modern notions of causality, and the famous theory of description. The writing is a model of strength and clarity.

This cannot be said of all of Professor Broad's work. The essays which suggest possible explanations for the telepathic phenomena revealed by the card experiments, carry both analysis and caution to their limits. The arguments for the existence of God are too thoroughly Kantian in tone for their refutation to be very convincing. Those for revealed religion