

Catholics were among the leaders fighting for justice and freedom for the miners, and eventually won the day after the apparent failure of the Eureka Rising.

The next struggle which called for Catholic endeavour was against the evils of a secular educational system and the withdrawal of State aid from denominational (mainly Catholic) schools. Here they were unsuccessful, and Australia still suffers from the ruling made by Sir Henry Parkes, Premier of New South Wales, in 1877.

Politically during these same years, Australia's progress was rapidly approaching a climax, and the people's clamour for Independence was at length answered in 1890 by the Bill of Federation. Australia had become a Commonwealth. Confident in the strength of her young manhood, she began her march along the road of progress—only to be brought to a rude standstill by the world catastrophe of 1914.

Finally, World War II introduced a situation new and unfamiliar to the Australian people in the proximate threat of invasion from a foreign power. The whole world knows now how Australia was saved by the armed intervention of the U. S., and how in consequence, a strong link has been forged between the two nations. In 1941, the Australian Prime Minister, the late Mr. Curtin, was able to make the following statement: "Without any inhibitions of any kind, I make it quite clear that Australia looks to America free from any pangs as to our traditional links or kinship with the United Kingdom" (p. 241). Time alone will show what that bond will bring.

Anyone interested in the history of Australia, and particularly of the Australian Catholic Social Movement, should not miss reading this splendid work of Fr. Murtagh. It is the first complete work of its kind dealing with the subject, and is an inspiration to Catholics of Australia and America alike, who today need to fight against strong opposition, and a gracious introduction to Australian Catholicism.

NICHOLAS WARNE, O.F.M.

THEOLOGY AND SANITY. By F. J. Sheed. New York: Sheed and Ward, 1946. Pp. x + 407. \$3.00.

Despite its manifest literary excellence, Mr. Sheed's book manifests doctrinal shortcomings serious enough, in the opinion of this reviewer at least, to render the volume a somewhat questionable asset in the task of explaining Catholic truth. According to the author, "This book contains theology, not the great mass of it that theologians need, but the indispensable minimum that every man needs in order that he may be living mentally in the real world" (p. v). An "indispensable minimum" of theology on the Church should certainly include some clear

statement of the requisites for membership in Our Lord's society. It should also contain a more adequate and accurate treatment of other teachings in the field of fundamental dogmatic theology than that given by Mr. Sheed.

Theology and Sanity gives neither a satisfactory teaching about membership in the Church nor any sufficient indication of the Church's real necessity for salvation, although these are certainly theological truths which a man must understand "in order that he may be living mentally in a real world." Mr. Sheed's teaching on the function of the Church as the rule of faith (p. 355) is misleading. His teaching that "The Mystical Body, His Church, we may think of as the successor to His natural body, or perhaps better to His human nature as a whole" (pp. 286 f.) is certainly unfortunate. And his contention that "in the Mystical Body, the Kingdom of God is like a leaven working secretly" (p. 282) betrays a fundamental confusion of thought on a crucial point of theology recently clarified in the encyclical *Mystici corporis*. His claim that it is the privilege of any man to dislike the company he finds in the Church (p. 262) can hardly be set forth in the name of sacred theology. Moreover since theology takes the magisterium of the Church as its guiding norm one would expect a much more clearly defined use of it throughout the book.

Mr. Sheed offers only a very imperfect explanation of the motives of credibility. He seems to be under the impression that the only function of intellectual inquiry into the evidences of credibility is that of preparing the way for the act of faith (p. 351) and thus he takes no cognizance of the fact that the motives of credibility point to Catholic doctrine as the one body of teaching which can and should be accepted with the assent of divine faith. Mr. Sheed's offerings in this field fall far below the "indispensable minimum" of theology which the Catholic layman should possess. It should be noted also that the treatment of Papal Infallibility in *Theology and Sanity* is generally unsatisfactory.

JOSEPH CLIFFORD FENTON

IN HIM WAS LIFE. By John P. Delaney, S.J. New York: The America Press, 1946. Pp. xii + 179. \$2.75.

The author of this book is a former associate editor of *America*. He has the distinction also of being the first to announce to the world the election of Pius XII, at which time he made his now famous five-hour broadcast from Rome. At the beginning of World War II, Fr. Delaney was in New York organizing and conducting the Institute of Social Order, a co-ordinating agency for all Jesuit social-welfare groups in the United States. It was in the year 1943 that he began