

moral issues at stake, and also to vote themselves because of their special influence by good example. The problem of woman suffrage is treated and Pope Pius XII emerges as the modern champion of the right and obligation of women to vote. The consequences of the obligation to vote, knowledge of the issues at stake and of the candidates are demonstrated from many statements of the hierarchy, from secular writers, and from reason itself.

As indicated, the author has drawn liberally from writings of the Hierarchy and Catholic Theologians. But, as the bibliography clearly shows, he has not omitted the writings of leading laymen in the field of politics and ethics. From such sources emerges a well balanced study.

GERALD W. HEALY

THE PHILOSOPHY OF HUMAN KNOWING. A Text for College Students. By Joseph D. Hassett, S.J., Robert A. Mitchell, S.J., J. Donald Monan, S.J. The Newman Press, Westminster, Maryland. 1953. Pp. viii-173. \$3.00.

Human is the key word in this text's title. Examining the historically attempted approaches to Epistemology, the Authors show how skepticism, idealism and materialistic sensism wholly or partially deny the facts of human experience and the nature of man himself, thereby posing false problems of human knowledge and placing their defenders in positions impossible to maintain. The Authors hold that the fact of error poses an epistemological problem which admits of solution; the basic fact of sense and intellectual knowledge, however, can only be admitted, and indeed *must* be admitted under penalty of mediate or immediate preclusion of all problems. The correct approach to human knowing is realistic. It begins with the admission of knowing as a fact, and proceeds, not to demonstrate it, but to analyze it in conscious reflection. Such analysis reveals the content of the act of judgment to be reality present to the intellect and determining the intellect's assent, when given, by its own objective evidence. Reality, however, is manifold, and many too are the processes by which it is known. Certain analytic or self-evident judgments, particularly that of non-contradiction, are basic principles in the acquisition of further organized knowledge. The metaphysical certitude man has of these principles is not always attainable in other judgments: man "can be certain, more or less." Proximate and particular criteria are needed to evaluate testimony, history, statistics, the convergence of probabilities and practical judgments. "Sometimes you have to reason," i.e. to use deductive or inductive thought-processes, but these processes are valid, being based upon the principles of non-contradiction and

of sufficient reason. When men make mistakes, it is not the evidence of reality, but passion, bias, prejudice or temperament which, wittingly or unwittingly, has influenced their judgment. Critical reflexion on one's motives for assent will usually reveal the error. Reality, however, is so vast and complex that man will never completely unveil the "mystery" of being.

Fathers Hassett, Mitchell and Monan present the above doctrines in a familiar and at times colloquial style, remembering that their text is for beginners in the study of philosophy. They likewise avoid the thesis-form students often find repulsive, and offer instead a series of easily read chapters, each preceded by inviting quotations from well-known authors and provided with summaries to facilitate repetitions. The text is intended for a 45-hour course and is impeccably printed.

Impeccability cannot be predicated of the Authors' entire effort, however. This text frequently sins by a loose use of words and by an absence of judicious qualification which will certainly cause the student difficulty, as, under the influence of the Authors themselves, he becomes more discerning. Partially as a result of these inaccuracies, there are minor contradictions between earlier and later parts of the book. The teacher will be able to remove them, and perhaps the better students also will be able to do so, particularly if they make use of the lists of suggested readings (all, incidentally, from accessible works), but it would have been much better to have obviated such defects in the composition of this, in general, praiseworthy first edition.

RALPH B. GEHRING

THE CATHOLIC WAY. By Theodore Maynard. Appleton-Century-Crofts, Inc., New York. 1952. Pp. xvi-302. \$3.50

MY WAY OF LIFE. Pocket Edition of St. Thomas. The *Summa* Simplified for Everyone by Walter Farrell, O.P., S.T.M. and Martin J. Healy, S.T.D. Confraternity of the Precious Blood, Brooklyn, N. Y. 1952. Pp. vi-630. \$1.35.

THE SACRED HEART ENCYCLICALS OF POPE LEO XIII AND POPE PIUS XI. Anniversary Edition. Introduction and Outlines by Carl J. Moell, S.J. The America Press, New York. 1953. Pp. 72. \$0.25.

The Catholic Way, says its "Explanation in Lieu of a Preface," is written "from a layman's point of view," and is "an account of what the Catholic Church means to a layman, or should mean to a layman." However, the author's "primary purpose is not to present Catholic doctrine," which has already been well presented; he