

26-28). Mathematical existence is therefore equivalent to membership in a particular system of objects and logical relationships (p. 30). Finally, mathematics can be applied to nature because there is an unequivocality existing in equal measure in both concrete reality and mathematics, which is reducible to this: they are both subject to the principles of logic (p. 55).

The most glaring defect in the author's reasoning, from a Thomistic point of view, is his complete neglect of abstraction in contrasting mathematics, metaphysics and natural philosophy. He also gives no consideration to such primitive concepts of mathematics as number and Euclidean geometry, but plunges immediately into the abstract problems of modern mathematics. There is no denying the difficulty inherent in the problems he discusses, particularly in relation to modern thinking on the foundations of mathematics, but it seems that some of this difficulty could be lessened with an approach to the less known through the more known. For instance, an understanding of real numbers in terms of the second degree of abstraction from concrete reality would show that mathematics is not concerned exclusively with fictitious entities and, further, that logicism is not the ultimate answer to all philosophical questions about mathematics.

The translation of Countess von Zeppelin is technically accurate, but there is excessive capitalization of terms like Reality, Number, Concept, Whole, etc. And there are occasional sentences such as: "As a model of the type of Being which is attributed to mathematical objects, the Being of (concrete) Reality (*Wirklichkeitsein*) possesses real and not fictitious Subsistence-in-itself (*Ansichbestand*) as its essential ontological attribute, or ontological essence" (p. 53). Needless to say, they detract from the readability.

A.W.

Leon Bloy. *The Pauper Prophet.* By Emmanuela Polimeni. New York, Philosophical Library, 1951. pp. 119. \$2.75.

Leon Bloy is a man whom only God can judge, because he is a man of strange contradictions which defy human appraisal.

Emmanuela Polimeni, in her life of the Pauper Prophet, is content to present the essential facts and character traits of Bloy, while leaving the final judgment to the reader. Her's is the proper, though not too frequent, approach to the enigmatical Bloy. He is usually treated with uncontrolled enthusiasm or un-

restrained criticism. Miss Polimeni makes a great effort to be absolutely objective: but her presentation is definitely colored by her general thesis that Leon Bloy is a man of true sanctity and one who has an imperative message for modern society.

Miss Polimeni does not neglect such strange aspects of Bloy's career as his "orgies of piety" with Anne-Marie, his not uncommon rash judgments and his carelessly extravagant discussions of matters of the Faith. In most cases, however, she attempts to show that Bloy was aware of his faults and admitted them, without sufficiently indicating the most important fact of how he tried to correct his mistakes. We ask: Was he humble enough to publicly retract his false judgments? Did he ever try to repair the damage he did to Anne-Marie?

Bloy was convinced that he was a prophet; he consistently viewed himself as a man extraordinary, and seems to have used his self-imposed position as an excuse for his conduct. If Bloy was a prophet, it was of the variety of Old Testament figure called "voluntary prophet"; a man who appointed himself to stir up the religious fervor of the people by whatever extraordinary means that produced results. Though they often went to extremes, they were not condemned by God, and, at times, He actually used them for special missions. Undoubtedly, Miss Polimeni would claim no more for Leon Bloy. His prophetic qualities, according to the author, were: " 'intuitive' intelligence coupled with spiritual sensitiveness and magnificent energy [alas] which compensated for the lack of reasoning power and sense of proportion that are noticeable in his writings." We wonder!

Bloy's inflexible rule of conduct was: " '*Nolite conformari ad huic saeculo*' " The Latin, (Bloy's or Polimeni's) is a surprisingly appropriate figure of Bloy. There is something wrong. He was a man capable of extremes: a thing of beauty, rendered of dubious value because of a few glaring defects; a man more pathetic than he realized. As hard as she tries, Emmanuela Polimeni cannot help producing this judgment in her reader. W.P.H.

The Face of the Heavenly Mother. By Josef Cardinal Mindszenty. New York, Philosophical Library, 1951. pp. vii, 150. \$3.00.

The intention of Cardinal Mindszenty in writing this book was to deepen the impressions left by a previous volume which indicated the course of a mother's life from her first love to the grave. He dedicates this book "primarily to mothers and to young