

would be superfluous; a glance at the list of authors is an assurance in itself of an accurate and readable text.

However, if one or two particular observations be made, it might be said that the treatment of the Revolution is excellent. A very objective account, while not detracting in the least from the idealism of our Founding Fathers, includes also a delineation of the very practical economic, political and even radical elements which influenced them in their decision to break with Britain. On the contrary, the account of the post-World War II years leaves much to be desired. Too little is said of the basic issues which have caused the rift between the West and Russia. Too much is passed over regarding the tragic comedy of bungling and betrayals at Yalta, Potsdam and in the China issue. The statement: "In refusing actively to intervene against the advancing Communists, the United States was prompted mainly by her ancient policy of respect for the independence and territorial integrity of the Chinese people" (p. 627, col. 1) strikes this reviewer as being incredibly naive. However, perhaps the authors are trying to be as objective as possible — an ideal very difficult of attainment when dealing with current history.

As for the book itself, it is a large, oversize volume. The pages are arranged in double columns for easy reading and reference, with more than 100 illustrations and maps as an aid to an understanding of the text.

This is a volume to be profitably used by every Catholic. In the home, school and parish library it will be an ideal reference work. The teacher will find it extremely helpful in enabling him to present a Catholic view of our history and show the influence of our Faith on the development of America.

K.C.

Essay on Human Love. By Jean Guitton. New York, Philosophical Library, 1951. pp. xi, 243. \$4.50.

This is not a book which one may merely read; one must study it. One must wrestle with the thought of the author, not in the sense that it is vague or obscure, but that it is so profound. This book bears a message vital to modern society. It deals with a crucial problem: the relation of human love to human life, seeking to sound the relation between love and sex, and to align both with the purposes of life. Marked by a deep reverence for his subject and a fine sense of expression, the author never descends to the spectacular, nor attempts to exploit the realistic aspects of his subject.

He is a Catholic philosopher, and in this rôle intends to show the harmony between the Christian ethics and the aspirations of human nature. He acquits himself of this task admirably.

The book is divided into three general sections: the Mystery of Love; Love's Development; and the Significance of Sex.

The first section deals with the efforts of man through the medium of language to explain love. The way of the lover is contrasted with the way of the scientific observer. The difficulties of both positions are apparent. The lover dwells so much in the exaltation of love that he fails to sound the depths of the nature of love. The scientific observer is so interested in his analytical study of love that he tends to forget, be he biologist, psychologist, or moralist, the reaction of love on those who love. M. Guittou is irked, with some justice, perhaps, at the strictures made by clerical moralists whom he believes are far too analytical in their consideration of human love and seem to consider it more in its excesses than in its manifestation of man's desire to break out of solitude. Nonetheless, he is extreme in his criticism, giving us to believe that for the Christian moralists everything is either white or all black, which emphatically is not their position. True enough, the conflict between flesh and spirit which is latent in humanity was sharpened by Judaism; but it was profoundly accentuated by Christianity. This was inevitable, for Christ desired the integral perfection of man and such could be accomplished only by the subordination of the flesh to the spirit, by His introduction, as it were, of a new dimension to being, that of grace.

The second section deals with the various facets of human love. In man, sex and love are dissociated by nature, yet closely aligned. We can seek the one without the other. Nature prepares for the proper exercise of sex by a gradual unfolding of knowledge, an initiation, coupled with an instinctive modesty, which latter plays a tremendous psychological rôle in human development. Man's hunger for love is his hunger for completion, for complementation. "The mechanism of love involves two "hallucinations," each of which has an advantageous effect; by means of the first we project the image of that which we lack upon another person; by the second we ourselves receive the image of our possible perfection enabling us to surpass ourselves and fulfill ourselves at our best. The first mechanism frees, the second uplifts us." It is these "hallucinations" or ideals which infidelity destroys.

Generation is necessary in marriage, for the love of the part-

ners becomes incarnate in the new being which is the fruit of love, itself being the union of the lives of these two beings. Man and woman play different rôles in their psychological complementation of one another. In this psychological unity which love brings, love deepens and passes from the initial attraction on the sense level to a more permanent basis in the complacency of will and spirit, and finds its perfect expression in sacrifice for the one loved.

Thus, in virginity, love is present in its purest form. It is the unconditional gift, the oblation of the self, to God which renders virginity possible, and it is love alone which gives this victory over love. Virginity is not a repression so much as a sublimation of love. For "the best use that can be made of a good is to renounce it for a higher good, not indeed through scorn for that first good, but in order the more to reverence its essence."

The third section deals with a problem which has troubled many minds. Why has nature been linked with sexuality? Why did God imbed a spiritual being in a material body, and make his mode of generation like that of the brutes? There must have been some profound purpose, rooted in human nature, which the Creator intended to achieve.

When an individual derives from two parents, the one male, the other female, he thus possesses two different heredities. As this is repeated in each generation, "the potentialities which are in the species, and, in some manner, materialized in the chromosomes, will then group themselves in every possible combination and at the same time be capable of mutual compensation. The two fundamental needs of life, the permanence of the type and the variability of individuals, will thus be better assured; above all new, original, and creative combinations, like the highest prizes in a lottery, have the chance of being drawn."

"Since the supreme intention of nature is, as Elohim pronounced on the sixth day, 'to make man,' then the history of animal sexuality, from the infusoria to the anthropomorphous creatures, enables us to perceive the preparations, at first remote, then more near and immediate, for that human sexuality in which alone their reality consists."

That is why any effort to destroy sex in man, to minimize or exaggerate its rôle in human life, ultimately tends to destroy man. Nonetheless, such is the effect of the primordial sin, that the tension between sex and the totality of man's responses to life must be regulated by reason through morals. The grave

danger, however, is that the State, become more and more imbued with the secularist concept of man, may strive to put into practice the extreme views of eugenics, by a thoroughgoing scientific breeding of its citizens, in which neither sex nor love will have a part. This is the tendency of our times.

In brief, the book is a warmly human examination by an erudite theologian and philosopher written within the framework of Catholic Christian orthodoxy on a crucial point of modern living.

R.F.C.

Philosophical Problems of Mathematics. By Bruno von Freytag gen. Loringhoff. Translated from the German by Amethe Countess von Zeppelin. New York, Philosophical Library, 1951. pp. 88. \$2.75.

This small book contains three essays on the philosophy of mathematics, successively entitled: *Philosophy and Mathematics*, "Philosophical Problems of Mathematics," and "The Human Aspect of Mathematics." Of these the longest and most important is the second, where the author seeks answers to three questions that will be of primary moment in orienting any philosophy of mathematics. The questions respect the type of being possessed by mathematical entities, the meaning of mathematical existence, and the ultimate reason for the applicability of mathematics to concrete reality.

From the answers to these questions and from the treatment of the general relationships between philosophy and mathematics, it is difficult to identify the particular philosophical option of the author. His placing of these problems as metaphysical ones puts him somewhat in the Aristotelian tradition, and indeed much of what he says throughout the book could be taken as consistent with modern Thomism. Some of his ideas, however, are Kantian; others explicitly break with that philosophy and lean towards the formalism of logical positivism. The safest conclusion to draw is that von Freytag-Löringhoff is an eclectic, taking part of his systematic presentation from traditional philosophy, the remainder from developments in modern mathematics.

In brief, the conclusions deducible from these essays may be summarized as follows. Mathematics is nothing more than "the total aggregate of logically possible systems which are based on implicit definition" (p. 33). The being of the objects of mathematics is fictitious, as opposed to that of concrete reality (pp.