

of experience. All the Applied science, Law, Medicine, Engineering though based on a complex of transmitted general truths, acquired by study, depend for their final operation on experience in their application. This because they deal more or less with human nature as their material. This human nature which is now termed "psychology" but which is as old as the law and Quintilian, two thousand years ago, wrote a still useful book on the human nature of a lawyer's practice.

The human nature with which a lawyer deals is first, his own human nature and secondly, other people's. He has first to study his own handling of himself in his practice and secondly, to study the behavior of the judges, clients, witnesses and other lawyers with whom his daily work requires him to deal.

This book is a public benefit. If only the young lawyers for whom it is intended would not merely read it but believe it and master it and act on its advice, the next generation of practitioners would achieve in this field an appreciable stage of real progress, that progress which is the distinguishing privilege of the human race.

The purpose of this book has been to set down in very simple language some important guides in order to assist a young lawyer to be a good trial lawyer.

The author of this book has tried to keep in mind the lawyer who seeks information to prepare himself for trial work.

The most difficult part of trial work is the examination of witnesses before and during the trial and therefore, much detail is given under the many types of witnesses.

Efforts have been made to state what to do rather than what not to do.

The general incidents arising during the trial are detailed from the time the cause is placed on the trial call until the final entry of the judgment. The required action and motions to protect a client's rights preparatory to an appeal in case he is not satisfied with the result of the trial are noted.

Witnesses are arbitrarily divided into fourteen main groups, arranged in alphabetical order for quick location and study purposes. Each group is analyzed and defined generally, then special types are defined and analyzed, each group is commented upon under the following plan:—

First: The witness is defined and discriminated from the other kind.

Second: His characteristics are pointed out.

Third: Hints on how to control the type of witness for examinations in chief are given in detail.

Fourth: Hints for the cross examination of the types are noted.

Each type is treated fully to avoid the annoyance of referring to other types that overlap, and to assist one in quickly securing

necessary information of the particular type under observation.

The student always profits through study. The fluent, clever lawyer relies too much upon his natural talent and with success becomes lazy. The ideal lawyer is a student. He exercises patience, prepares for each new conflict in court and thus increases his ability and skill while his clever, talented and lazy opponent becomes less and less clever from lack of brain exercise.

It is hoped that the student who desires to become proficient in trial work will be benefitted by the study of this outline.

Ignacio Macrohon, Jr.

THE CHRISTIAN STATE. By Augustine J. Osgniach, O.S.B. Ph.D.
The Bruce Publishing Co., Milwaukee.

In the alternately cold and hot battles between states of the modern world, there is one element often forgotten, usually trodden upon, or at least generally pushed around. It is the individual, for whom—remember?—states were established.

"The Christian State" by Fr. A. Osgniach forms part of that long, rich procession of Catholic books on the nature of the state. The subject matter is political science; the core is the individual; the viewpoint is Catholic.

The book corrects the wrong notion many people have about the state by correcting their wrong notions about the individual. States arose for the welfare of individuals. The only true concept of an individual, the author points out is that concept held by all great Catholic philosophers of all time. Applying the combined fruits of the philosophical geniuses of St. Thomas Aquinas, Suarez, and others, the "Christian State" points out clearly and forcefully that in considering the relation of the state to the individual, utmost care should be taken that the individual is taken in the fullest sense of the term. It should be the individual with body and soul, not the individual who would be worthy of nothing more than being a cog in the state machine. It should be the individual with his various relations to creation, his fellowman, and to his Creator. In the last analysis, one should always keep in mind the axiom that "the state is created for time; the individual is created for all eternity." With this standard, the author proceeds to investigate the various forms of modern states. He demonstrates whether these states or the philosophy that underlies it measures up to this standard or not. In that way, "the Christian State" contains a clear comparison between the correct and the incorrect opinion.

The book also probes into the relation of the state to the activities of individuals, to his religion, to his social life, to his possession of property, to his right to form organizations. "The Christian

State" attempts to arrive at the only answer compatible with the criterion—the individual who is made for eternity.

"The Christian State" is most clear, most forceful, and most interesting. It is the work of one of the "champions of the *philosophia perennis*, the Aristotelian Thomists, always at work on every far-flung frontier, assimilating the eternal principles without fear or quibble all facts from the particular sciences as rapidly as they are discovered." The earnestness, however, with which the lovers of the eternal principles will greet this book will have to determine whether it will attain the ends to which the author devoted it or whether it will become just another voice in the wilderness.

Hector Hofileña