

REVIEWS

ONE AND HOLY. By Karl Adam. (Sheed and Ward; 7s. 6d.)

In Germany, as in France, the deepening of interest in biblical and liturgical studies has for companion a greater awareness of the scandal of divisions between Christians and a more delicate approach to the problems which divide us. The barbarian domination and war have encouraged attempts at a *rapprochement* and the study of means of bringing about reunion. As a contribution to this movement Dr Karl Adam gave three lectures at Stuttgart and Karlsruhe which are here published, admirably done into English by Miss Cecily Hastings.

The first two lectures deal with the causes of the Reformation and the reasons for Luther's protest. Dr Adam has made great use of Dr Josef Lortz' *Reformation in Deutschland*, a recent work which should be translated into English as soon as possible. No two persons hold the same views on Luther, and a reviewer has no right to use a review as a pretext for exposing his own, but one could have wished that the various non-religious factors which influenced the Lutheran revolt had received more attention. But the tragedy of Luther's position is clearly set forth. The Reformer, it is true to say, hardly saw the true face of Catholicism, living as he did in the evening of the Middle Ages. His zeal and energy could so easily have been used to reform the Church and yet he took another path. Why? In part the answer lies in the political and social conditions of his day, but also in the character of Luther. It is devoutly to be hoped that such a person would never be admitted to religious vows, much less Holy Orders, in the 20th century. In his desire to be fair Dr Adam has been too lenient, so we may think, in his assessment of Luther's character. Of his generosity there can be no doubt, but to say that he was 'psychically healthy to the core' (p. 2) when what has just been said shows that he was in desperate need of a long holiday in the mountains with congenial companions is too much. To speak of Luther's 'warm penetration of the essence of Christianity' (p. 20) when the miserable quality of the theology which he imbibed is clearly shown in the same chapter, seems contradictory. Nor is it at all clear (p. 48) that what Luther rejected was the crude notion of the Mass held by uninstructed folk. Dr Adam himself tells us that Biel, whom Luther seems to have followed, was sound enough on the matter. (The idea that the Reformers only rejected 'crude popular notions' on the Mass is sometimes put forward on behalf of the Tudor heresiarchs, but it is by no means proven.)

The third lecture, 'How is reunion to be achieved?' is most valuable.

We are given an exposition of Catholic doctrine and a discussion of the difficulties which Protestants normally experience which should be read by all those who have the reunion of Christendom at heart. The problems are analysed with depth and sympathy and several interesting suggestions made. The delicacy of the question of division and reunion is such that much of the literature on the subject follows the well-beaten track or takes refuge in rhetoric. Dr Adam faces the difficulties squarely with scrupulous fairness and objectivity. As a result there is nothing in his third lecture which can give offence either to Catholics or to Protestants. At the same time there is much that is constructive and new.

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THE BOW IN THE CLOUDS. By E. I. Watkin. (Sheed and Ward; 7s. 6d.)

In the early nineteen-thirties Sheed and Ward published a series of *Essays in Order*, which formed a kind of symposium of Christian humanism of brilliant promise for the future. It included works by Maritain, Mauriac, Christopher Dawson, and two remarkable essays *On Being Human* and *Poetic Experience* by Fr Gerald Vann, O.P., and Fr Thomas Gilby, O.P. It may be thought that the promise of this dawn has scarcely been realized in the years since the war, but it is good to have Mr E. I. Watkin's contribution *The Bow in the Clouds* reprinted. Like so many other of these essays it seemed to contain in germ all the elements of the writer's later thought. It is a vision of the world in which the divine light is seen to be reflected in human experience like the colours of the rainbow. At the base is the pure potency of matter, which the ultra-violet waves escapes our understanding; at the summit is the infra-red of mystical experience, which goes beyond all human modes of thought. Between these two extremes is the world of our experience, rising from the violet of scientific and the indigo of practical knowledge to the blue of metaphysics; and again from the experience of life (green), of art (yellow) and of sex (orange) to the red of religious experience. The whole of this view of life is based on a theory of 'intuition' which Mr Watkin was to develop more fully in his *Philosophy of Form*. In brief it may be said that Mr Watkin holds that all human knowledge is intuitive in its essence, but that we have to distinguish between the clear but abstract intuitions of science and philosophy on the one hand, and the obscure but deep and concrete intuitions of life and art and religion, on the other. This theory has never had justice done to it, largely it may be thought owing to the prejudice derived from Aristotle against any form of intuitive knowledge. Mr Watkin is certainly a Platonist but one may think that he does full justice at the same time to all that is of value in the thought of Aristotle