

thesis is unimpeachable, that no society can stand on law alone, that its essential bases are the moral tenets of its members, that those tenets must be based on religion, on other-worldly sanctions, that the omnipotence of the state is a sure sign of the decay of a nation. He describes the exhortations and examples to morality of Anglican, Puritan and Nonconformist admirably; he is only very occasionally anti-Catholic; but, by implication, he traces unwittingly the gradual decay of the nation's morality as a result of its lack of an assured doctrinal authority and sacramental life. This decay, and its causes, is as palpable a thing today as the decay of the great Cathedrals, and it is not unfair to compare those Cathedrals, and the life they represent, with the shining vigour and splendour of Westminster Cathedral, or the Abbeys of Buckfast and Downside. Mr Kitson Clark describes himself as belonging to the 'undistributed middle' of the Church of England. One does not wish to make a smart debating point out of what is obviously an unguarded phrase, but it does, unfortunately, sum up precisely the impotence of the Protestant bodies to be a vehicle of divine truth. An undistributed middle cannot produce a valid conclusion.

We must, none the less, admit that, despite savagery and stupidity, Protestant England, precisely because of its insistence on morality to the exclusion of dogma, produced in the nineteenth century a very high level of political probity and behaviour. It is this achievement extended in large measure to the British Commonwealth, that has made possible the maintenance of that Commonwealth without formal sanction and ties. Mr Coatman's description of the working of this political conglomeration is admirably clear and comprehensive. He lays proper emphasis on the development of rapid means of communication which have so greatly contributed to making any centralised organisations in the Empire unnecessary; but hardly enough on that common tradition of co-operation and reliability which alone could make such a loose organisation workable and which derives from the moral tradition of which Mr Kitson Clark speaks. If that moral tradition, so long divorced from its doctrinal sanctions, crumbles away like the Cathedrals, the work of the Church, the mother of England and builder of the cathedrals, will be to do again. As Chesterton said:

It is only Christian men  
Guard even heathen things.

PAUL FOSTER, O.P.

**CATHOLICISM.** By Henri de Lubac, S.J. Translated by Lancelot C. Sheppard. (Burns Oates; 15s.)

An English edition of Pèrè de Lubac's book was long overdue. When it first appeared in France in 1938, many readers found it quite an eye-

opener, and directly or indirectly its influence on subsequent Catholic life and thought in France has been considerable. There was already an abundance of pioneer literature on 'social Catholicism' on the one hand, and on the Mystical Body doctrine on the other; but the inspiration of the former had perhaps been ethical rather than dogmatic (a fact which may account for its several unhappy deflections to extremes of the secular Right and Left), while the latter had tended to cater (ironically enough) only for a handful of the more cultured devout. French Catholics had known Lamennais and Sangnier, Clérissac and Mersch, but there had been no Frederick Denison Maurice, saturated in the Scriptures and the Fathers, to show 'social Catholicism' as dogma in action. Canon Vidler, in his work on Maurice's theology, has drawn attention to its affinities with de Lubac's 'magnificent' book, and the manner in which de Lubac confirms, enforces, enriches and sometimes refines Maurice's leading convictions, particularly that of the universal Headship of Christ.

But it was perhaps even more by its approach and manner of treatment than by its content that *Catholicisme* opened new vistas to many readers. Its author combines a perspicacious understanding of the secret or avowed questionings of present-day Catholics with a wide and deep knowledge of the early Fathers. He brings them to life for us, and from the dusty volumes of Migne's *Patrology* shows us the answers of the Church's earliest writers to our own most contemporary questions. (Not the least attractive feature of this volume is the selection of unadorned readings from patristic and other standard Catholic writings.) In this respect also the affinity with Maurice is remarkable; but unfortunately the resemblance does not stop here. Père de Lubac's subsequent works (and still more those of some of his disciples) have shown that he shares also something of Maurice's horror of what he had called the '*hortus siccus* of the Schoolmen'. *Catholicism* is happily free from the more negative developments of its author's thought which have occasioned controversy and misgiving in recent years, but it enables us to detect the germ of many of them, and to see the pre-occupations which led to the writing of his very much more controversial *Surnaturel*. In *Catholicism* the post-patristic developments of theology with all their efforts at precision and vindication of the 'natural order' and the rational are not indeed criticised, but they are neglected at some considerable loss to clarity and tidiness. The tortuous distinction (if such it is), made in Chapter II between the Church and the Mystical Body is hardly even coherent, and should in this edition have been clarified in the light of the (incidentally more patristic) doctrine of the Encyclical *Mystici Corporis*. Greater precision would also be welcome in the chapter on Salvation through the Church.

Mr Sheppard must be warmly congratulated on his readable translation. In this English edition 'the number of footnotes has been very considerably reduced in order to put the book into a convenient format and encourage its use by the general reader'. The elimination has been on the whole judicious, but it seems a pity that even the most general reader should be deprived of the testimony of the rejected material to the immense amount of reading and labour that has gone to the making of a book that reads so easily.

VICTOR WHITE, O.P.

THE ORIGIN AND EVOLUTION OF THE CHRISTIAN CHURCH. By T. G. Jalland. (Hutchinson's University Library; 7s. 6d.)

Under this general title Dr Jalland provides a remarkable collection of affinities between Judaism and Christianity. If I understand him rightly, the study of these affinities is identical with that of the Christian Church's origin and evolution. The thesis is no longer completely new. Dr Jalland defends and develops it with disconcerting rigour. The material assembled with this end in view makes the work a valuable instrument for the scholar. The results obtained are of the very first importance for the questions of the New Israel, the hierarchy and worship. The apologete might well reflect on a statement such as the following: 'In the light of what has been said earlier it will be realised that the question whether Jesus did or did not "found a Church" has, in consequence of fuller knowledge and investigation, become largely otiose. The Church was already in existence in the nation of Israel; the decisive step taken by Jesus lay in the identification of the group of his adherents which he gathered about himself, with the true Israel.' (p. 80.)

But Dr Jalland is taking the wrong path when he comes to a practical denial of the originality of the Christian institution: 'In so doing he might rather be said to have reconstituted than "founded" a Church'. (ibid.) By reason of treating the Christian community as a judaic phenomenon, Dr Jalland finds himself in the position of forcing Jewish patterns on Christianity. Thus he makes an equation between circumcision and the 'seal' conferred by baptism in order to rediscover the origin and historical significance of confirmation. To do so is to twist the facts and ignore the very essence of the question. Whether in general or in detail, Christianity cannot be explained merely by Judaism. The very forms themselves, however much inspired by Judaism, as they certainly are, are completely modified by their new content. In order to study the 'origins' of the Christian Church, Dr Jalland has made an abstraction from later developments and from what is new in Christ's message. Now unless one puts this latter factor at the very heart of a work of this kind, one cannot fail to give a mutilated picture of the facts. And by reason of the element which is new, later develop-