

marily a question of a Christian ethic nor of the social actions of the Church. Modern insistence on these has turned the eyes of many Christians from God and blinded them with a close-up of man, segregated from God and his fellows. All this is most excellent, and Mr Haymar's criticism of modern movements and politico-religious creeds is seasoned with the salt of wisdom.

The final purpose of the book is to provide a meeting point for the re-union of Christians; and that meeting point is the Society of Friends, i.e. the Quakers. It is likely that many of the author's co-religionists will deny his claim to find the four elements of sacramental christian worship in their own way of life; Preparation, Offering, Intercession and Consecration speak to most the language of an external religion. The author, however, sees the whole worshipful common life in terms of the 'Inner Light' which is the source of true integration in the Church, which is the Body of Christ. Had he considered this "inner Light" in terms of the Catholic conception of grace, which is really what he is looking for under his Quaker terminology, and had he then proceeded to ask himself what constitutes the Body of Christ which he in effect regards not as a unity but as something to be united, he would have reached a clearer idea of what is really implied by "the unity of Christians in faith, in worship, in witness, and in service", which he rightly regards as an imperative necessity to-day. But the book is certainly a contribution to Christian thought, and Catholics will profit by a great deal that is therein written. CONRAD PEPLER, O.P.

THE GOSPEL OF THE NEW WORLD. By Canon O. C. Quick. (Nisbet; 6s. 6d.).

CHRIST THE BEGINNING. By R. W. Moore. (Christophers; 4s. 6d.).

The introductory memoir by the Archbishop of Canterbury and the position of the author as Regius professor of Divinity lead us to believe that we are in the presence of an acute and logical thinker. But we find little in the book to substantiate this. There are many instances of completely muddled thinking, of ambiguities, of contradictions, whilst there are complete misconceptions of what is the Catholic teaching on some questions. His generalisations are not always based on sound principles or wide reading, and though such sweeping statements might pass in a popular lecture, they cannot pass in a written book. His objections, for instance, to the teaching of Saint Thomas on the origin of evil are due to an inadequate reading and a superficial understanding of the *Summa*, whilst his use of the word *evil* seems to be quite muddled. This lack of precision in terminology affects the whole book. What is of value may be found in the chapters on the Atonement. Here he has some-

thing definitely worth saying and he emphasises a point that theologians have neglected, namely the eschatological aspect of the atonement. His analysis of the doctrine as understood by St. John, St. Paul and the author of the Epistle to the Hebrews is arresting and original, and is the best part of the book.

*Christ the Beginning* is based on talks broadcast by the headmaster of Harrow. It begins with a jejune and diluted presentation of Christ's temptation in the desert, but improves as it proceeds. There is little strict theology in it, but it finds its usefulness in the moral disquisitions or comments on certain ideas taken from Christ's teaching. Hence the book does not centre round the person of Christ as one might be led to expect by the title, but revolves about ideas taken from the Gospel. These ideas are practical, and what the author has to say is wise and humane and tinged with the sympathy born of suffering and experience. The Christianity it teaches, however, is a facile and somewhat shallow christianity, in which the hard sacrifices and the lofty ideals of the Gospel are glossed over. But this does not mean that it will not appeal to and be of assistance to many inquiring people.

H. T.

TRAITE DE L'UNION A DIEU. Jean de Castel. DOCTRINE SPIRITUELLE. Louis Lallemand. (Editions de L'Arbre. Montreal. n.p.).

The first of these books was formerly attributed to Saint Albert the Great, but has now been accepted as the work of a fifteenth century Benedictine. Like other writings of the later Middle Ages, it is a compilation from older writers like Cassian, Saint Bernard, Hugh of Saint Victor and Saint Bonaventure, and hence reflects the traditions and spirituality of an earlier age, modified somewhat by the *Devotio Moderna*. It is extremely condensed, full of common sense, logical, and eminently suitable for the purpose it has in view. It is not a book for people who lack earnestness and resolution. In its uncompromising demand it reminds one of the *Ascent of Mount Carmel*, though couched in a less formidable tone. Nevertheless it postulates in those who read it the highest ideals and an extreme spirit of renunciation. In style it is simple and sententious, like the *Imitation*, but its naïveté and unpretentious directness are none the less penetrating and revealing.

The second book belongs to a quite different tradition. Lallemand, born 1578, was one of the most original of the seventeenth century spiritual writers, and an outstanding member of the Society of Jesus. This book does not contain any particular treatise by him, but provides an anthology from his conferences, arranged to give a comprehensive view of the spiritual life. It