

son who does not dispose himself to receive it.

Here should be noticed the rule of Philosophy that universal causes do not communicate their virtue and influences except by means of other special causes. Thus the sun makes plants grow, but unless the farmer sows wheat or barley, neither of them will grow. Thus though the Passion of our Redeemer is the universal cause of all the spiritual blessings that have been or ever will be given, there is need for another cause to intervene that I may so dispose myself that by this means the grace and forgiveness obtained for us by our Saviour may be applied to me.

(To be continued).

REVIEWS

WORSHIP AND THE COMMON LIFE. By Eric Hayman. (Cambridge University Press; 7s. 6d.).

The most remarkable thing in this remarkable book is that the author arrives at such sound and fundamental conclusions from such slender premises. He writes as a Quaker, and, though he pleads for a sacramental life alleged to be found alike in Quakerism, Catholicism and Protestantism, his principles necessarily remove the sacraments from their objective grace-effecting reality to some inner attitude of the soul towards God. Dogma he treats with suspicion; faith should be free from an 'imposed creed'; and faith itself is distinguished from sure knowledge. Modernism finds expression too in the treatment of original sin in Genesis—the 'Creation saga', 'an ancient legend'. The freedom of love tends to set up the law as an opponent. Yet in spite of all these rickety principles the author builds up a solid thesis and the book should be read by all who are able to undertake solid reading. For his main theme, the integration of worship (looking Godwards) and the common life (looking manwards) should be dimmed into the mind of every convinced Christian. Integration has become a very man-centred term, but Mr. Hayman gives it a new orientation in God. He draws clearly the division between the denial of human nature implied in Karl Barth's exaggerated dualism and the proud optimism of the humanism which assumes an inherent perfectibility within man's control. He rejects both, and bases his middle way on the complete Christian offering of man, his nature and all, to God, without thought of its usefulness to God or man, unself-conscious. And thus "with the realisation of the completed offering worship waits before God and turns outward to the joy of human fellowship in Christ, and to the needs of that fellowship" (98). Therefore to live in the fellowship of Christ's Body is not pri-

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-