

REVIEWS

“devotional exuberances” to which your notes refer. Indeed, we could, for the most part, do with rather more exuberance of devotion.

The strongly anti-papal and anti-Roman *Church Times* may be trusted to quote these words with approval. But, with your readiness to understand and to appreciate, you will doubtless explain them. I am, Sir, yours faithfully,

A. H. BAVERSTOCK.

[It was far from my purpose to pour scorn on those members of the Church of England who are brought nearer to God by devotional forms borrowed from Latin sources, and I should be sorry in any way to wound their feelings. I would only point out that the movement towards recognition of the Papal claims within the Anglican Communion is not confined to these; indeed I understand that this very issue has split the “Papalists” into two separate organizations. The “anti-Papal and anti-Roman *Church Times*” has more than once sought to discredit “Papalism” by identifying it with devotional “Latinism.” It is difficult to believe that “Papalism” can influence Anglicanism as a whole unless these two issues be kept distinct; unless, that is to say, “Papalists” are loyal to, and sympathetic towards, distinctive Anglican tradition and sentiment.—PENGUIN.]

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THEOLOGY AND PHILOSOPHY

THE HOLY TRINITY. A Theological Treatise for Modern Laymen.

By J. P. Arendzen, D.D. (Sheed & Ward; 5/-.)

The speculative exposition achieves much that it sets out to achieve, without however attaining to those luminous depths which bring the believing soul to a realization of the all-pervading centrality of the Trinity in the structure of dogma. The treatment is clear and attractively planned. It will no doubt give the lay reader a grasp of the abstract scheme. Chapters II and VIII are especially well done, and perhaps the latter does help towards a deepening affective appreciation of the mystery, making possible a weaving of it into the spiritual fabric of prayer and devotion in a living manner.

The positive and apologetic side is less convincing. Though well set out, and up to date in matter (Prestige’s recent work may be subsequent to writing), the general impression is thin, perhaps owing largely to a frequency of unweighed remarks and uncriticized *clichés*. Thus “A small section of mankind . . . went astray into . . . Pantheism” (p. 1) is an understatement. More could have been said of Jewish tradition concerning the Son (Chap. IV), who, if not manifestly God, was conceived at least as a pre-existent preternatural being one day to enter space and time in

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human flesh (taken for granted, e.g., in Harnack's *History of Dogma*). The "knave or fool" argument for the divinity of Christ (p. 44) needs discrimination to-day, in view of the work of analytical psychology. And it is really true that all *Jesuanismus*, however regrettable, is "an inane speculation with no influence beyond a don's armchair and is futile outside a professor's study"? Whilst Chapters V and VI required at least a note on Mark xiii, 32, with the solutions of Catholic exegetes, Chapter XII, on the other hand, is a masterly outline of the present tendency with regard to Hellenic influence, though perhaps a passing reference to its role as a psychological framework for doctrinal formulation would clear the ground for some enquirers. The same applies to the last chapter, on *Pagan Trinities*, since the widespread variety of these triads seems minimized, no doubt owing to space, whilst their psychological origin is not, after all, too obvious.

NORBERT DREWITT, O.P.

AN INTERPRETATION OF CHRISTIAN ETHICS. By Reinhold Niebuhr. (Student Christian Movement Press; 6/-.)

"Confused and tormented by cataclysmic events in contemporary history, the 'modern mind' faces the disintegration of its civilization in alternate moods of fear and hope, of faith and despair . . . Its optimism had no more solid foundation than the expansive mood of the era of triumphant capitalism and naturally gives way to confusion and despair when the material conditions of life are seriously altered." To this statement of the too obvious truth Dr. Niebuhr adds an indictment: men are ceasing to look to the Christian Churches for light and guidance in our present chaos because they find them incapable of helping them. Liberal Christianity, on the one hand, having devoted its energies "to the task of proving religion and science compatible, a purpose which it has sought to fulfil by disavowing the more incredible portion of its religious heritage and clothing the remainder in terms acceptable to the 'modern mind' . . . has now discovered rather belatedly that this same modern mind, which only yesterday seemed to be the final arbiter of truth, beauty and goodness, is in a sad state of confusion to-day." Religion remains the loser. "Modern culture is compounded of the genuine achievements of science and the peculiar ethos of a commercial civilization. The superficialities of the latter, its complacent optimism, its loss of the sense of depth and the knowledge of good and evil . . . were at least as influential in it if not more influential than the discoveries of science. Therefore the adjustment of modern religion to the 'mind' of modern culture inevitably involved capitulation to its thin 'soul'." Hence charity became merely the "prudential mutuality so dear and necessary