

wonder and awe that we must all feel before God's mysteries. It is all important, for, when we lose it, what could be a fruitful participation becomes a humdrum routine. The question is: how can the sense of mystery be most effectively communicated? Is it by rood screens, by an illogical and incomprehensible welter of ceremony, by a religious silence, and what our forefathers were proud to call the sacred mumbling of the Mass? or by letting the liturgy express those inscrutable truths that can only be expressed through its actions and words? There is indeed a veil, though it falls not between the altar and congregation of our man-made churches, but between our altars and that holy of holies that is above, into which our High Priest has entered once for all, and, seated at the right hand of the Father, offers himself an eternal victim.<sup>17</sup> On this side of the veil it is given to us to understand the mysteries of the kingdom of God, but 'in a dark manner' through symbols and sacraments which reflect those truths that we shall see face to face when we too pass beyond the veil.

17 cf. Hebrews 9, 1-10, 18.



## REVIEWS

WORLD CRISIS AND THE CATHOLIC. (Sheed and Ward; 12s. 6d.)

*World Crisis and the Catholic* is a collection of twenty essays of varying length and quality and one short, but impressive, poem by Gertrud von le Fort. The occasion for the publication of this work was the Second World Congress for the Lay Apostolate in Rome. The book is well produced and printed.

*World Crisis and the Catholic* epitomizes the weakness of this kind of symposium. About half the contributions are of small value, just worth including in a magazine, perhaps, but certainly not of the quality to warrant inclusion in a book. If only the editor had been more critical in sifting his material, as opposed to asking famous Catholics to write articles on specified topics and then accepting these articles, the book would have been a very valuable one; it would have been about half the size of the present work and, being less expensive, might well have had a larger sale.

Karl Stern, author of that fascinating autobiography *The Pillar of Fire*, makes some wise remarks in 'Group Psychology in the Atomic

Era'. Bruce Marshall is brief and very much to the point in a short essay called 'They That Have Ears'. On page 197 he writes: 'It is not the liturgy in the common tongue which is going to make the invited come to the wedding feast; the Anglican Church chants the loveliest of English to the emptiest of pews. . . . Only when they see that our practice of charity is superior to theirs will unbelievers begin to take us seriously.' Wladimir D'Ormesson provides a thoughtful essay entitled 'World Crisis from a Roman Watchtower'.

Two essays, however, overshadow the others. The first is called 'Christianity, The Only Synthesis Really Possible Between East and West'. The author is John Ching-Hsiung Wu, now Professor of Law at an American university and a member of the Supreme Court of Justice at The Hague. This distinguished Chinaman became a Catholic in 1937. He clarifies in the most profound way the oriental approach to Christianity. 'To convert the East', he writes on page 161, 'we must know how to "baptize" the Eastern culture and philosophy of life. But since the most representative Eastern sages are all mystically inclined, we shall not be able to "baptize" them unless we first delve into a much-neglected part of our Christian heritage, the inexhaustible mine of Christian mysticism. To lead the East to Christ, we have to plunge ourselves into the cloud of unknowing; we must pray to the Holy Ghost to set our souls free from bondage to the material civilization and mechanical mentality of modern times. With absolute obedience to our Holy Mother Church, as our ultimate safeguard, let us aspire to the liberty of the children of God.' Dr Wu concludes: 'If the East is westernized, it becomes worse than the West. If the West is easternized, it becomes worse than the East. If the East and the West are married outside of Christ, the union will not last, being the result of a momentary infatuation; and they will only produce monsters. Only when they are united in the bosom of Christ will they love each other with the love of Christ, and their union give birth to "the new man".'

The second of the two really worthwhile articles is by the Brazilian Gustavo Corção, who is a Professor at a Military Technical College. It is called 'What the World Expects from the Church'. Professor Corção explains very simply why the average citizen of the world is not impressed by the vast majority of the members of the Church. 'What these people find really horrifying is the way the standards of prestige and success—the most anti-Christian standards that can be imagined!—seem to govern our behaviour as they govern the behaviour of the rest of the world . . . a charming woman is not the greatest spiritual danger any priest has to fear, but rather the presence of a member of the Senate or a minister of State. It is quite true, of course,

that we are told to obey the laws, and people in authority, but there is still something rather strange about the delight Catholics take in doing more than they need to do in this respect, especially when they show nothing like the same concern about helping people in distress.' (p. 206-7.) Professor Corção concludes by saying of the world (p. 210): 'It expects us to show by our behaviour that our vocation has an aim transcending this world. It expects us to be both zealous about the things of the world, and detached towards the world's standards of values.

'However strange it may seem, the world expects the Church to be in the world but not of it.'

EVERSLEY BELFIELD

THE METAPHYSICAL BACKGROUND OF ANALOGY. By Bernard Kelly. (Aquinas Paper No. 29. Blackfriars; 2s.)

This is not the place to discuss the doctrine of analogy at the peak where Mr Kelly considers it, but—after saluting the feat of breathing like a human being in that rarefied air which shows that he is a man after the heart of his hero, Cardinal Cajetan, who also combined the ability to pursue and classify abstractions with a cordiality towards life and letters—to suggest one consequence for devout contemplation.

Plain statements may be made about God in the sense that they are straightforward and outspoken, not that they are plane or their subject dead-level, or even contained in three or more dimensions. God's greatness, says St Augustine, is of power and perfection, not of size and weight. Their terms should not be applied like little discs, neat and smooth—though these perhaps are less beside the mark than rumbling and sweeping clichés, for it is likely that theology has been less misrepresented by scholastic logomachies than by rhetorical vulgarities—or rather, since they should be precise, let us treat them like notes in a musical score and remember that each interiorly allows for differences of pitch and tone, for subtle modulations when properly placed in harmony and melody, and set against silence.

Take God's justice. How we harden it when we picture it as a transaction within our scheme of things; as if we can do something for good or evil, then afterwards he is bound to apply the code for reward or punishment as the case may be. Take his mercy. How we soften it we compare it to a kindly judge making allowances. No, though we form distinct ideas about them, God's mercy is his justice, and vehemently so (see *Summa Theologica*, 1a, xxi, 4). He is beyond our categories, and we shall speak about him truly only if we are prepared to use them in order to tell us what he is not or, more hardily, by