

Blackfriars

on the basis of their conception we shall soon find ourselves involved in a complex theological debate about *intention* and the bearing of personal beliefs on public and official acts, a debate which will quickly reveal the wide gulf which separates those who hold different conceptions of the meaning of Catholic authority.

For this reason we think that, though Fr. Rope's book is excellently calculated to strengthen the convictions of the already convinced, it does not touch the fringe of the difficulty for those whose convictions are not ours. Moreover the unnecessary acerbity which creeps into his writing will irritate rather than persuade.

H.St.J.

THE WAY OF LIFE : AN INTRODUCTION TO THE CATHOLIC RELIGION. By the Rev. G. J. MacGillivray, M.A. (Burns, Oates & Washbourne; pp. 275; 6/-).

The ways into the Church are diverse and devious. *Quidquid recipitur ad modum recipientis recipitur.* Some converts come in treading on air, others humanly reluctant and struggling, and the case is recorded of one who walked in backwards. To find that such different folk are drawn to her—and in such different ways—is a satisfying argument persuading us that the Church is the one only ark of salvation. Father MacGillivray's book presents what may be called the straightforward approach to the Church; he uses the direct method. There is no controversy; the Church is not explained in terms of Anglicanism or Protestantism; no time is spent unpicking, unlearning or retracing false steps; but he gives a positive exposition of the plain, simple teaching of the Church. The method has the high sanction of Him who said, 'First seek ye the Kingdom of Heaven'; and it should commend itself to those (and how many they are nowadays!) who are befogged and bewildered by negations and prohibitions and seek something positive and definite. Father MacGillivray's excellent book, it is to be hoped, will do much to dispel ignorance and help to lead many into the Way of Life.

WHAT THINK YOU OF CHRIST? By Father C. C. Martindale, S.J. (Sheed & Ward; 2/6).

The central theme of these five sermons is, 'Christ, our model, no matter how incomplete our view.' Whether we regard Him as simply a Good Workman, or a man who was 'Right' all through, or the-greatest-to-date, or as a Unique Figure—

Book Reviews

still, in every grade He is the perfect model. The five pictures are beautifully worked out.

'Enough to say, that on the whole you see *that* in Our Lord which you are able, at the time, to see. This once more consoles us if we meet good men who are unable to see in Jesus Christ Our Lord more than a Jewish working man, more than a perfectly good man, or more than a Prophet beyond all other spokesmen of God that this world has met with. Let us leave Grace to do its gradual work.'

This is a good point to notice; for whereas the non-Catholic is apt to consider himself opposed to Rome as White to Black, the Catholic sees himself distinguished rather as one who possesses the Whole while others possess only a Part.

The sermons bring that sense of personal contact with Our Lord which is characteristic of Fr. Martindale, and can be read many times.

N.H.

THE CARTHUSIAN ORDER IN ENGLAND. By E. Margaret Thompson. (S.P.C.K; 21/-).

To reclaim any tract of the past it is necessary first of all to be quite sure of its relics, to gather all the authentic traces it has left: this may be called the first or scientific element of history. It has been very well done by Miss Thompson. Her book deals thoroughly with the French origins of the Carthusians, with the establishment and growth of the various houses of the English province and with the fate of that province under the Tudors. Her work is satisfactory because it is evidently based on critical research, on a critical study of a great number of sources, and because it is wide. She has written, for example, chapters of great interest on the Carthusian Rule, on English Carthusian libraries and on English Carthusian writers. That she has established anything absolutely novel is a claim she would not want to make. But as a solid and reliable account of the development of the English province of the order, this book is undoubtedly a success. The most important modification it suggests to the ordinary view of that development is that the Carthusians, like other religious orders—though by no means to the same extent—suffered a certain slackness and decline in spirit as the Middle Ages waned. We venture to agree with Abbot Butler, and to disagree with Miss Thompson in her suggestion that the Benedictine and Carthusian Orders are of the same species. It seems to us that no two orders could be more fundamentally divergent; the latter being a modified