

thought between the Sixteenth Century Reformers and their present heirs. This is so well illustrated in the modern attitude to the Bible, miracles and prophecy—all treated extensively by Canon Richardson—that fancy may like to compose (even if it shouldn't) a letter to the editor of the *Church Times* from Martin Luther. An historian of the new movement in Biblical studies has written 'The Regius Professor of Hebrew at the University of Oxford tranquilly expounds, as scientifically assured, results which his predecessor would have laid down his life to avert' (quoted p. 202).

Nevertheless the protest has not changed. The Catholic doctrine of justification by the merits of Christ and by works, is still objected to, even if the emphasis has shifted somewhat from Christ to the works. The Catholic doctrine of inspiration, divine and human authorship, is considered as contradictory, no less today than it was by Luther. The Catholic principle, for it is inherent in many doctrines, that the special action of God on man only makes the human agent more and not less responsible for the act, is regarded by Protestants today and has been regarded by Protestants throughout their history, as an absurdity. This position is assumed throughout by Canon Richardson.

It is a pity that so good a scholar should quote St Thomas with so little understanding, and the suggestion that St Augustine would have felt happier in the matter of Biblical inspiration as a twentieth century Anglican divine offers a startling category for interpreting the Donatist controversy.

ROMUALD HORN, O.P.

THE SPIRITUAL DOCTRINE OF SISTER ELIZABETH OF THE TRINITY. By M. M. Philipon: translated by a Benedictine of Stanbrook Abbey. (Mercier Press; 21s. 0d.)

Sister Elizabeth of the Trinity, a Carmelite contemporary of St Thérèse of Lisieux, has found in Father Philipon an interpreter who has related her spiritual doctrine to the theological sources on which it so triumphantly rests. As Father Garrigou-Lagrange shows in his Preface, 'the mystery of the indwelling of the Blessed Trinity in the depths of her soul was the great reality of her interior life'. Again, 'we are impressed by the high degree of her possession of the gift of understanding and wisdom by means of the Trinity and to feel its effects profoundly, and almost continuously'.

So solid is her doctrinal sense, based on St Paul and St John of the Cross, that one may forget that this French Carmelite had no technical theological training, and that she died at the age of twenty-five. Her mission, 'to raise up in the Church a multitude of "Praises of Glory" of the Trinity', is one that is providentially necessary in our day, providing as it does a strong and objective realisation of the central truth of faith. The Blessed Trinity is

the supreme Good towards which all holiness must tend. Indeed the whole economy of God's creative work in the world, and the purpose of the redemption achieved by his Son, is that we may enter into the divine life of the Trinity. 'This Infinite Love who envelops us desires to associate us even here below with all his blessedness. It is the whole Trinity that abides within us, all that mystery which we shall behold in the vision of heaven'. Sister Elizabeth can go on, then, to say that 'the Trinity is our dwelling-place, our home, our Father's house which we should never leave'.

We must be grateful to the Benedictine nuns of Stanbrook for providing so excellent a translation of a book which should find a warm welcome among English-speaking Catholics. The publishers, too, deserve our thanks for making available this well-printed American edition.

I.E.

THE INSIDE OF THE CUP. By Ferdinand Valentine, O.P. (Blackfriars Publications; 6s.)

This book is described as 'the Second Theophila Correspondence'. Like its predecessor, *Whatsoever He Shall Say*, it consists of an interchange of letters between the author and the imaginary 'Theophila'. In this book another letter-writer appears, David. *The Inside of the Cup* deals mainly with prayer. Prayer dangers are faced. There is a careful explanation of what Quietism is, and why it is condemned. There is a useful chapter on distractions and one on the Rosary. We do not agree with the author's sweeping statement on page 59 that 'devotees of the Rosary love it best as a private devotion'. We should prefer to say *some* devotees, but not all. We well remember someone once comparing the public recitation of the Rosary to the rhythmic crash of waves—waves breaking at the feet of God.

On page 110 the author speaks with deep reverence for 'the simple, poor, ordinary "man-in-the-street" Christian who has been faithful to our Lord all the way through'. To such as these we feel the close reasoning we find in *The Inside of the Cup* would not appeal. But then no book is of universal appeal.

Young men and women, members of study circles, teachers, and students will find the book priceless. We should like also to introduce it to Novice Masters and Mistresses and to Confessors.

GILES BLACK, O.P.

OF CLEAVING TO GOD. (De Adhaerendo Deo). Attributed to St Albert the Great. (Blackfriars; 2s.)

The making of books must go on: there is a market and a public whose imperious demands must be met. In our day it is perhaps altogether too Spartan a standard to require that a writer should not fall to writing until he has something to say. Given willing publishers and eager readers, no author should, one supposes, be asked to wait for more.