

and to lay the book aside without really assimilating the message and making it our own. The author of this little book solves the problem by arranging these spiritual treasures in tabloid form to be taken once a day. For every day in the year there is set a passage from the *Imitation*, with its parallel passage from the writings of St. Theresa. In this simple manner we are invited not so much to study as to meditate, and meditating, to contemplate the marvellous unity underlying all Catholic piety. More than this, we shall be led, as we meditate, to realize not only the unity of Catholic piety, but also its endless variations. Each saint points the same truths under different aspects. The saints do, not rival one another, they complement each other, for they all form part of a divinely ordained and an exquisitely manifold pattern. St. Thomas à Kempis provides us with a sustained treatise on the spiritual life; he gives us the vital principles. St. Theresa's writings, on the other hand, are the spiritual life personified, and he presents the same vital truths in terms of everyday life.

This little book, which, by the way, contains a gem of an introduction by Mgr. R. A. Knox, by its combination of the principles of the spiritual life on the one hand and their very human application on the other, preserves a perfect balance. It should be of real value in the formation of souls at a time when the rush of life so easily prevents us seeing the details, which form that very rush, in their true relationship with those supernatural truths and principles which alone give life and movement any meaning.

VERNON JOHNSON.

WHAT THE CROSS MEANS TO ME. A THEOLOGICAL SYMPOSIUM.
(James Clarke; 7s. 6d.)

Any symposium is bound to fluctuate in quality, especially when the contributors represent such divergent schools of thought as do the writers here: Anglican and Nonconformist, Modernist and Traditionalist, Quaker, Catholic and a member of the Russian Orthodox Church. It may, however, be fairly claimed that this book has to some extent achieved its object "to contribute something of value to the discussion." It contains such familiar names as Conrad Noel, John Middleton Murry, Charles Williams, but two striking essays come from a Quaker—J. Armstrong Hughes, and a Russian Orthodox layman, Evgheny Lampert. Mr. Hughes airs a very important and neglected theory of creative art and appreciation—"only through suffering are great works created and only through the fellowship of suffering can they be understood." M. Lampert explains the oriental "affective" approach to theology. It is a mentality modern western Europe cannot hope to grasp thoroughly, but she does need to comprehend the gulf

that separates her from the east, and this essay will be a step, not perhaps towards bridging it, but at least towards recognising its depth.

Broadly the writers can be divided into those who are sure of the Divinity of Christ and those who are not sure, or deny it. For the latter Christ emerges from history as little more than a remarkable protomartyr, and the contrast between the vagueness and incompleteness of this and the clearcut assurance that belief in the divine sonship of Christ brings is remarkable, to say the least: the difference between Christ as ideal hero only, and Christ as also an ever present cause of our salvation, with all that that implies, grace, the sacraments, the indwelling of the Holy Ghost; in a word "Christ walking on the waters

Not of Genesareth, but of Thames."

The outstanding essay in the book is by Fr. Victor White: outstanding is the first epithet that springs to mind because its clarity contrasts strongly with the rest of the book, and in this respect it is a handy example of the strength and vitality of systematic scholastic thought. No doubt the treatment is inadequate, as Fr. White himself complains, but in the short space at his disposal he does justice to St. Thomas and traces with skill all the intersecting lines of thought in the Summa as they lead to the *consummatio totius theologici negotii*. To discover what St. Thomas teaches about the Atonement we may not confine our investigations to a few questions in the Tertia Pars, but, in Fr. White's own words, "we should be nearer the mark in seeing the whole Summa as a treatise on the Atonement." We cannot understand even the terms of reference without close study of the whole work. Fr. White's method of exposition, then, is simply to 'place' the Atonement in the whole body of St. Thomas's teaching. Space does not permit further elaboration, but it is true to say that this essay makes the duller pages of the book worth while and provides a substantial basis for those who would delve deeper into the teaching of Aquinas.

GERARD MEATH, O.P.

LOOKING FOR CHARITY, by George Burns, S.J. (Burns Oates, 1s.), is a clear and attractively presented exposition of Frederick Ozanam's social doctrine. This doctrine goes to the roots of present-day problems. It is a doctrine of action of which the mainspring is not vague altruism, but deep love of the despised servant in the persons of his poor. An inspiring booklet which deserves every praise. S.B.

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