

arouses sales resistance), but to help them to realise the religious nature of normal experience—the relation between love, creation, and freedom, and above all the meaning of redemptive love in personal relations, so that they can see that this is indeed the shape and pattern of the world—that life is like that. Then, when they see the Cross uplifted, they will recognise the true meaning of life.'

*The Schoolmaster, Parent and Pupil* has little to say directly about the fundamental principles of education discussed by Professor Jeffreys; it assumes them as inherent in the living of the Catholic life. Dom Matthew Dillon has a shrewd knowledge of human nature, and of boy nature in particular, evidently derived from considerable experience, and he has thought deeply about the practical problems of education. Though hardly more than a pamphlet, this small book is packed with the best kind of common-sense which is sanctified common-sense, and what it has to say will both interest and help even the most experienced schoolmaster.

ADVENT. By Jean Daniélou, translated by Rosemary Sheed. (Sheed and Ward; 8s. 6d.)

The theme of this very vital and relevant book by Père Daniélou (in many ways it is complementary to his equally original *The Salvation of the Nations*), is: What is it that is absolutely unique in the Christian gospel, and that makes inevitable a vast missionary effort of *conversion* on the part of the Catholic Church; and furthermore, how far is it right, in order to gain acceptance for the Christian Gospel, to attempt to build upon foundations of partial truth already existing, in rudimentary form, in the non-Christian religions? Alternatively, are we to consider this Gospel as bringing such a complete reversal of all the values held by these religions, that it is not only useless but injurious to missionary work to dream of the possibility of any adaptation or incorporation into it of already existing truth?

Readers of Dr Kraemer's impressive book *The Christian message in a non-Christian World* will recognise at once the importance of the answer to be given to this fundamental missionary problem, and those whose interests are focussed on work for the reunion of Christendom will not be slow to see its bearing on the problems of their particular field.

Père Daniélou lifts the discussion on to a cosmic plane by considering it in relation to God's whole plan for the salvation of the world, which from the beginning was *instaurare omnia in Christo*. He shows the existence of a real continuity between Judaism, the primitive pagan religions and Christianity, in the sense that these were a bit by bit education; God leading mankind on till it was able to bear the fullness of divine revelation.

In a short review it would be impossible to convey the depth of illumination which Père Daniélou brings to bear upon this boldly stated thesis. One may single out for special appreciation his treatment of Melchisedech as representative of God's revelation of himself through the natural order, of St John the Baptist the last Precursor, a most striking and original chapter, of the nature of prophecy and of the mission of the angels. In regard to the latter a word of criticism may be allowed. Père Daniélou, though bringing out to the full the importance of the angels in a balanced view of God's plan in creation, does not make at all clear how much of the *Angelology* of which he makes use, is of faith, and how much belongs to the realm of the conjectural. A separate chapter is devoted to our Lady and here also her place in the economy of redemption and grace is strikingly shown in its cosmic setting.

The latter part of the book brings out the uniqueness of the Cross in the Christian Gospel, and a study of the mystery of the Ascension shows how our Lord has bequeathed to us the completion of his mission to the world, in which if we are to succeed we must be sharers by sacrifice in his Passion and Cross.

The reading of this remarkable book will give, for priest as well as layman, a depth of significance to many a passage in missal and breviary hitherto often little appreciated.

A word of sincere commendation is also due for the very readable translation (we have not seen the original), but we cannot refrain from a protest against the sponsoring by a famous publishing firm of such verbal monstrosities as *insofar* and *nonetheless*; why not *bitbybit* and *innoway*?

HENRY ST JOHN, O.P.

THE COMMON MAN. By G. K. Chesterton. (Sheed and Ward; 12s. 6d.)

In *Tremendous Trifles*, in the diverting essay on 'What I Found in My Pocket', Chesterton says 'perhaps it would be an exaggeration of eulogy to call me a tidy person'. It is no great surprise, then, though it is a very pleasant one, to learn that his literary executor, Miss Collins, while searching through some ancient boxes, has found many essays that have never appeared in any of his collections. This book is a first selection of the rich find.

A posthumous Chesterton somehow induces a feeling of reverence as well as a thrill of pleasure. Once again the great paladin speaks to us. He who, in the essay already referred to, wrote 'I deny most energetically that anything is, or can be, uninteresting', proves again that the seemingly trivial is rich in possibilities, that the world is a tremendously interesting place. Paradoxes are here in plenty, adroit assertions that compel attention, that one savours as one would a rare liqueur.