

Christian doctrine of the Atonement, the volume at present under review being an approach to the problem through the conceptions of Forgiveness and Reconciliation. Many theologians have identified these two concepts, and have further regarded Justification as a Pauline term for forgiveness. Dr. Taylor maintains that this has weakened and impoverished the teaching of the New Testament, and by a careful and exhaustive examination of the texts he seeks to show that for St. Paul, St. John, and other New Testament writers the three concepts are at least rationally distinct. Forgiveness is simply the removal of barriers (p. 24) as is shown by Old Testament usage of *nasa'*, *salah*, and *kipper*, which *aphiemi* translates; while reconciliation is restoration to fellowship, and the gift of God's Peace (p. 107), the positive gift made possible by forgiveness. Justification is midway between forgiveness and reconciliation, and is defined by Dr. Taylor as 'the divine activity in which God gives effect to his redeeming work in Christ by making possible that righteous mind necessary to communion with Himself' (p. 79). The chapter on Justification is difficult to follow, and to the non-specialist some of the interpretations of the texts appear arbitrary. No doubt this is partly due to suppression of evidence, but on such an important and controversial matter one may be right in demanding that evidence, especially in view of the claim, inadmissible by Catholics, that *dikaio* cannot mean to 'make just.' This general criticism is applicable to other passages of textual interpretation, e.g. of Mt. xxvi, 28, where (p. 11) it is asserted that 'unto remission of sins' is an interpretation of the evangelist.

Two more chapters analyse the notions of Fellowship and Sanctification, in which the basis of Christian mysticism is discussed, while a final chapter shows how the five concepts analysed have an essential bearing on the doctrine of the Atonement. While the book has weaknesses which a reviewer is bound to the best of his ability to point out, it remains an important contribution to the theology of forgiveness and reconciliation, and is characterised throughout by painstaking scholarship and a strong sense of the importance of such a study to the belief and the life of Christians.

VALENTINE WOOD, O.P.

THE CRISIS OF THE MODERN WORLD. By René Guénon. (Luzac; 6s.)

This book is a postscript to its author's *East and West* (reviewed in BLACKFRIARS, February, 1942), and contains 'certain additional explanations' and 'developments.' It is manifestly a less immature production, and is noteworthy for its deeper understanding and evaluation of Catholicism, but it is hardly more likely than its predecessor to appeal to any but the already convinced. A Thomist reader will be more thrilled than ever to discover how, by the seemingly very different paths of Eastern philosophy, M. Guénon reaches and propounds his own conclusions. The chapters on Knowledge

and Action, on the inter-relation of Metaphysics and the Physical Sciences, on Individualism and on Materialism, are a forcible statement of ideas which should be commonplaces to our readers. The author's reflections on the degeneration and externalisation of the religion of too many present-day Catholics, and of their ignorance of the value of the treasure entrusted to them, will perhaps be hardly less familiar to them; but his outsider's estimate of our unique responsibilities as Catholics in the modern world may be more persuasive than the exhortations of more accredited pastors and masters. Less familiar (at least to English Catholics—we believe that similar beliefs have inspired many of the most vital manifestations of Continental Catholicism in recent years) is the author's conviction of the necessity for the rejuvenation of the West from the living traditions of the Far East. We await eagerly the translation of those other books of M. Guénon, in which his very real gifts—which get very little chance in such books as this or its predecessor—will come to our assistance to that end.

VICTOR WHITE, O.P.

SAINT PAUL Presented by Jacques Maritain ('Living Thoughts Library'). (Cassell; 3s. 6d.)

It was a singularly happy thought on the part of the editor of this series to invite M. Maritain to 'present' St. Paul in his variegated gallery of 'living thought' purveyors. M. Maritain has of course been very careful to stress that his particular exhibit (unlike his companions) is no 'genius' but an 'apostle,' and has taken the opportunity to give us a valuable 'St. Paul Synthesis' with a minimum of comment from himself. Perhaps he has sometimes been even too self-effacing. The text is mostly that of the Westminster Version, which if not always elegant is stimulating by reason of its very unfamiliarity, and usually more forceful and intelligible to the modern reader than the Douay Version. For those unable to take their St. Paul raw and unpredigested this volume should prove a valuable initiation, and there are few who will not profit from its systematised arrangement of the contents of his epistles.

V.W.

CONFUCIUS Presented by Alfred Doebelin. (Cassell; 3s. 6d.)

FREUD Presented by Robert Waelder. (Cassell; 3s. 6d.)

Two useful additions to the 'Living Thoughts Library' of synthetic thought. They seem to be eminently fair and objective in their presentation of their respective subjects. A reviewer, heavily prejudiced in advance in favour of Lao Tse and Jung respectively, found in them more to support than to destroy his prejudices.

V.W.