

in his appreciation of the scenes there presented to him. A great deal, in his record, in fact, is in keeping with what one may perhaps not unfairly term the 'new Christian romanticism.' He accepts quite uncritically the religious superiority of rural over urban life. He seems, in his concluding comments to despair of any genuine *redemptio proletarianorum*. The rootless suburban in the cinema-queue remains outside the covenant of grace; his judgments, shaped as they are by the 'operational thinking' characteristic of modern science and technology, are pathologically irreligious, and of the disease there is apparently no cure.

There is a great gulf between the genuine insight of the author's presentation of the mystery of the Cross, and this modish neo-romanticism, the mood of which one may not unfairly describe as at once sub-Christian and escapist. It is hard not to be outraged by a style leading to the astounding statement on p. 86: 'Christianity came from the soil, and must return to the soil for renaissance.' That is not merely rubbish; it is surely also heretical, and unhistorical, in as much as Christianity conquered Europe as the religion of the internal proletariat of the Roman Empire.

These comments may sound uncharitable and unfair. The record is so intensely personal that they are almost certainly the latter. Yet the task of genuine Christian renewal in this present is one of such overwhelming difficulty, that one dare not fail to protest against escapism and simplism in those who seek to show us the way to it. The author is most emphatically right in seeing our central problem as one of spirituality. It is the clarity of his recognition of that fact which justifies amply the publication of his record. Moreover, in much that he says concerning the mystery of the Cross, he is genuinely illuminating. For that reason one would shirk one's task as a reviewer if one failed to call attention to the naturalistic traditionalism which seems to mar at once his spiritual and theological perceptions, and his value as a guide to others in the impasse of the present.

D. M. MACKINNON.

FORGIVENESS AND RECONCILIATION. By Vincent Taylor, D.D. (Macmillan; 10s. 6d.)

'In sending forth this book,' writes Dr. Taylor, 'I do so with the prayer that it may be of some service to many within the Church of Christ who desire to understand their faith better, and to commend it more adequately to others.' A true understanding of the Christian faith must be based on three things: The writings of the Old and New Testaments, which are the inspired word of God; the constant tradition and teaching of the Church; and the response of love on the part of the theologian. None of these can be neglected without making theology either weak, or untrue, or dead. Acting in these beliefs, Dr. Taylor has written three books on the central

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