

as well as the treatise on prayer and the exhortation to martyrdom. Yet even here there is little to suggest his range as an apologist or his power as an exegete. But though the depth of thought and insight of the great Alexandrians are conveyed so inadequately it must be remembered that the editors were limited to a few extracts by the scope of the series and that their simple introductions and notes were not intended for specialists.

G.M.

CHRISTIANITY IS REVOLUTIONARY. By Maurice Fraigneux. (Cassell; 12s. 6d.)

Maurice Fraigneux is a young Belgian writer, born in 1922, who has already half-a-dozen books to his name. He writes on philosophical and sociological subjects.

From a young man writing a book with such a provocative title one would expect a rather violent book. In fact *Christianity is Revolutionary* is a calm analysis of the fundamental principles of Christianity. M. de Reynold in his stimulating preface points out that Fraigneux is not using the word 'revolutionary' in its modern marxian sense but in its original literal sense of a return to a starting point. A Christian revolution must always mean a return to the basic principles which are given to mankind in divine revelation. Revolutions in the modern destructive sense are the result of a disregard of these basic principles. The contemporary stage of revolution is in fact a complete collapse resulting from an utter rejection of these principles by modern society. There needs to be a *renovatio*, a true revolution, if society is to be saved; a regaining of a sense of holiness which means a sense of the presence of a personal living God, the God of believers.

It is in the history of the Jewish people that we are shown the growth and the development of the idea of the Presence of God as a living historical reality, which shaped and gave meaning to it, and made the Jewish people unique among all the peoples of the world. This history culminated in the coming of Christ who fulfilled and enlarged all the religious ideals of the Jewish people.

Fraigneux has of course no deep scriptural learning but he does give us a very able and clear exposition of a fundamental theme in the Scriptures. He has a great gift for putting profound truths into simple language. In the second part of his book he outlines the way in which the Church has inherited the truths of divine revelation and how these truths have been rediscovered and reapplied by the great religious leaders. This is a most stimulating book, which can safely be put into the hands of any intelligent reader who wishes to get a grasp of the deep influence of divine revelation on the course of human history.

SIMON BLAKE, O.P.