

way of preaching is to learn a sermon by heart'. Most priests see more reason in following the advice of Cardinal Manning in this matter when in *The Eternal Priesthood* he says: 'This outline or synopsis must be thought out and impressed, not upon the memory, but upon the intellect, so that the whole with its parts and its continuity, is present to the mind, not by remembering but by reasoning'.

Most books on the priesthood are stimulating, especially to the young clergy. This one is dynamically challenging as one would expect from Dr Heenan. Thank God, he destroys complacency, and if sometimes he seems a little ruthless, the reader will rejoice that he is rightly intolerant of the second-rate, and, remembering that God's power finds its full scope in man's weakness, he will never be discouraged.

GORDON WHEELER

MORALS IN EVOLUTION. By L. T. Hobhouse, D.LITT. (Chapman and Hall; 25s.)

Professor Ginsberg, who contributes a new introduction to this, the seventh edition of a well-known treatise, writes of it as 'a synthesis on an imposing scale of data derived from comparative religion, history and anthropology in the light of Hobhouse's own work on comparative psychology, the theory of knowledge and moral philosophy'. (p. xi.) The synthesis is, of course, moulded in the self-assured rationalism of the beginning of this century when the book was written; and the evolution described is the evolution of moral philosophy rather than morals, because of the identification of morality with reflexive knowledge about human morality which was an assumption of the time. Indeed, work of this kind still suffers from the imposing of patterns and the unproven assumptions of their authors. Here for example the author assumes that 'spiritual religions' only came into being when man first attempted to articulate a scheme of the world process and to discover a solution to the problem of being; he assumes, too, that at such a period the original polytheisms began to give place to the more spiritual and more moral monotheisms. From such premises 'spiritual religions' become identified with those forms of religion which developed a dualism between the flesh (or the world) and the spirit. For the Christian, however, who approaches the same facts from the 'assumptions' of a revealed religion, the pattern is quite different. The unique religion, which does not merely evolve, but is established on the foundation of evolving morals and religion by the one true God, gathers or 'recapitulates' all the best features of these religions into a single concrete whole in which 'spirit' and 'flesh' are wedded into a wholesome unity.

Yet the facts set out with such thoroughness and close analysis in this

book are as equally valid for the Christian as for the rationalist. And in those prudently discriminated facts of anthropology, comparative religion and history lies the great value of the book and of others of its kind. The morals of a tribe that lives always in the concrete, hedged in by taboo and magic, may be as spiritual as that of the most highly intellectualised pagan society. And their magic may perhaps prove to be a recognition of the hidden powers of nature controllable by God rather than by man. But what their magic rituals were and how they behaved in relation to their taboos are facts which make a fascinating study for the Christian intent upon discerning the traces and shadows of Christ among all peoples; and, more than that, these facts may tell him of certain natural elements in his own religion which have become overlooked through too much sophistication and consequently made Christian morals more difficult. Thus the Babylonian formulae which were used for repudiation of sins and which Hobhouse describes as 'magical lore' are of great interest to the Christian to compare with his very real sacrament of penance, and from these facts he can begin to discover the natural basis of that sacrament upon which Christ built when he gave the power of the Keys to St Peter. The Christian reader may therefore derive intense interest and considerable help in unfolding his own moral conduct through a study of this book, provided only that he can first detect the assumptions of the author.

Professor Ginsberg in his admirable, new introduction shows also the value of the book to modern students of ethics or moral philosophy, a value which is more evident, perhaps, and which is very urgently required in an age—as the professor points out—when waves of irrationalism have come to undermine the complacent certainty of success in the evolution of human behaviour into a world of 'perfect gentlemen'.

CONRAD PEPLER, O.P.

AUX ORIGINES DES DOMINICAINES ENSEIGNANTES. By Soeur H.-D. Monnier, O.P. Preface by H. M. Féret, O.P. (Editions du Cerf; Paris.)

This book is concerned with the historical origins and developments of the teaching sisters of the Third Order Regular of Dominicanesses in France. Although first and foremost of domestic significance as a Dominican family book (and it will undoubtedly win appreciation from members of that family), it is also of great interest to all students of French religious history with its many vicissitudes. A great deal of painstaking research has resulted in an extremely readable and well-documented book.

The history is centred in the convent of the Assumption at Langres, and falls into three main epochs covering a span of more than three hundred years, beginning in the first quarter of the seventeenth century down to the French Revolution, followed by the period of dispersal,