

eliminating irrelevances and expressions which are ill-justified in tradition and irritating to our contemporaries; the third demands a radically new attitude to the missions, but one which is in fact a restoration of the Pauline outlook.

This is the third edition of Fr Lelotte's book, and it is likely to run to many more. It is as near to the perfect *Summa* as we can expect in these days of hasty reading and ill-informed minds. A careful study of the text alone would leave the reader at a more advanced stage in Catholic doctrine than the vast majority of English graduates. Yet the progress is made easy through the author's constant recognition of the state of the sciences with which students are more familiar and by his readiness to make use of any source which can provide enlightenment—from St Thomas Aquinas to Baden-Powell. And if the reader should feel encouraged to go on to more serious study, there are ample bibliographies at the end of each chapter. As the books mentioned are almost all in French, the lists might not be very helpful in this country; nevertheless it is to be hoped that these comparatively slight volumes (about 60 pages each) will soon be translated: for not only are we unlikely to produce a sufficiency of English works for the bibliographies, but there also seems no reason to hope that any English author will give us so masterly and yet so simple a synthesis for many years to come.

The other two books are really complementary. *Eglise et Unité* shows how Catholic dogma allows for the widest diffusion of divine grace—notably in the essay on the *Floraison de Sainteté à travers le Monde*, 'L'Eglise qui nous propose ces modèles ne prétend pas inventer toutes les demeures du ciel'—while *L'Eglise peut-elles s'adapter?* concentrates mainly on the practical problems of preaching Christianity without imposing those European adjuncts which are at best meaningless and at worst profoundly irritating to non-European minds. We cannot even take it for granted that the Fatherhood of God will be appreciated in tribes where the father is generally a tyrant or in matriarchal societies. Yet such peoples or the civilisations in which Aristotle is a *parvenu* should not be more strange to us than the Greeks were to St Paul.

EDWARD QUINN.

L'HOMME SERA-T-IL PULVERISE? By Robert Kothen. (Warny, Louvain; n.p.)

The author begins these 'Notes Spirituelles' with a reminder of Hiroshima and the atom bomb. But he uses the incident to draw attention to the source of such a terrible disruption not in the disintegration of the atom, but in the disintegration of the individual man. This is the great problem of the day, which some are trying to tackle on the natural plane in terms of psychiatry and its like. Abbé Kothen shows that it is the supernaturalised spirit of man that alone can bring reconstruction through human integration. He traces the

principle of disintegration back to original sin, turning again to reveal the unifying principle of Redemption and Baptism, as well as the second baptism of the sacrament of penance, and thus to the integrating life of the Church in detail. He never gives himself over to abstractions, but is anchored firmly throughout his pages to the Scriptures. And indeed, though we use long, abstract words the fact of man's 'breaking up' and the need for him to become one are very simple realities. How many today are seeking vainly for a solution both to the world-wide problems of antagonised nations and men, and to their own desire to be *one* in their life, action and thought. They must realise that the solution is the same for both problems. The Kingdom of God is within you. Do you want to be 'whole'? Then seek that Kingdom. Abbé Kothen helps considerably in bringing this plain fact home to his readers; so that his book will be a source of hope to those who need it.

C.S.P.

THE IMAGE OF HIS MAKER. By Robert E. Brennan, O.P. (Mercier Press 15s.)

In this book Fr Brennan may be said to have recast the matter of his previous text-books on psychology in story-book form. The chapter headings read into each other, giving the synopsis of the marvellous history of man, born of woman, a creature of matter and spirit, living his life with the plants, sharing his senses with the animals, communing by thought with the angels, with the gift of freedom in his actions and the seeds of perfection in his powers; with a character moulded by virtue, a person sacred and inviolable, whose soul is from the hand of God, whose goal is in the bosom of God. It is the whole story from beginning to end, told in an easy, running style; the reader is carried along imperceptibly from the interesting account of man's body and its functions, through the clear and simple explanation of knowledge, love and freedom, on to the discussion of the soul and its powers, until the climax is reached and man emerges in his full stature as a person inviolable, the crown of visible creation, reflecting most perfectly of all creatures the image of his Maker and destined to be united with God for all eternity by knowledge and love.

In his introduction the author says he is writing chiefly for younger readers, presumably of high-school age, but his book will provide a very readable account of human nature for average readers of all ages. The last three chapters on personality and the nature, origin and goal of the human soul are excellent spiritual reading.

E.C.

SECULAR AND SACRED. By Philip Arthur Micklem. (Hodder & Stoughton; 10s. 6d.)

Dr Micklem in these Bampton Lectures for 1946 gives us a study in Theology, 'in its application to human history and human society'. He is concerned with 'the two realms of the Secular and the Sacred