

keeping them on the move and open, to show perfections stirring in themselves from and to his pure actuality. Such is the role of analogy in Catholic theology, and far from being merely analytic it is prophetic.

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CHRIST'S CHURCH (DOGMAIC THEOLOGY: II). By Mgr G. van Noort.
Translated and revised by J. J. Castelot, s.s., and W. R. Murphy,
s.s. (Newman; \$7.00.)

Text-books are necessary evils; one is tempted to consider that the most evil of such necessities are text-books of Apologetics. Granting their necessity in ecclesiastical academies, we would suggest that there is no necessity whatever to translate them out of Latin into the vernacular. A text-book by its nature requires to be expounded; a text-book of Apologetics read without the guidance of a qualified exposition can be dangerously misleading.

It is the style and arrangement of this book, rather than any of its positive content, which we feel is only too liable to put off (scandalize) any critical non-Catholic reader, and to misinstruct the uncritical but zealous Catholic apostle. It is divided into two halves: 'The Church Viewed from Outside (Apologetics)', and 'The Church Viewed from Inside (Dogma)'. The procedure in each half seems to be exactly the same: a proposition is stated and explained, given its dogmatic grading (of faith, theologically certain, etc.), and then proved, objections are raised and answered—perhaps you might say they are raised and lowered again. The proofs, as is to be expected, are of very various probative value, proofs from Scripture, used more, if anything, in the apologetic than in the dogmatic section, proofs from history, proofs from logical inferences of all sorts. It is precisely the presuppositions of all these proofs that require a lecturer's explanations. The unsympathetic reader will feel that they hardly ever fail to beg the question, and the uncritical Catholic student, mugging up his *De Ecclesia* by himself, will fancy that Catholic doctrine can all be proved demonstratively with mathematical necessity *Q.E.D.* He will know that there is a difference between Apologetics and Dogmatic Theology, because the book tells him so, but as both disciplines appear to proceed by apodeictic demonstration developing from presumably self-evident axioms, he will be hard put to it to say where the difference lies. And so he will go forth to convert the world, and when people do not in fact believe by divine faith what he thinks he has proved to them so conclusively, he will put it down either to their stupidity or their

insincerity—which is a bad thing; or perhaps when the unreality of many of his proofs of dogmas of faith are pointed out to him, he may give up the faith himself—which is a worse.

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FURTHER PARADOXES. By Henri de Lubac, S.J. Translated by Ernest Beaumont. (Longmans Green; 15s.)

THE GIFT OF GOD. By Mgr J. T. McMahon. (Burns Oates; 15s.)

The author of *The Splendour of the Church, of Catholicism* and other rich works here presents a collection of reflections and judgments upon various problems, some perennial, some topical. In the introduction he explains why he has chosen this particular form. 'Paradox is the reverse view of what, properly perceived, would be called synthesis. . . . In the field of facts as of spirit, synthesis can only be sought. . . . Paradox is the search or wait for synthesis.'

The length of these reflections varies from a page to two or three lines. Naturally they vary in depth and interest. But there are some very wise things to be found among them, and very little that can be called commonplace. Examiners in search of essay questions will find them a goldmine. They should provide an excellent taking-off ground for those who, by pen and tongue, have frequently to provide others with matter for reflection on spiritual or moral problems. As usual, Father de Lubac is lucky in his translator, who has achieved with honour what must have been a most exacting task.

The Gift of God is a book on the Holy Ghost which comes to us from the Antipodes, and begins with what is described as an Australian translation of the *Veni Sancte Spiritus*. Among other things it contains chapters on 'Mary, Spouse of the Holy Ghost', 'Pray the Mass with the Holy Spirit', and commentaries on the *Veni Creator* and the Pentecost Liturgy. There is quite a lot of useful information to be had in it, but the style is sometimes upsetting. Not all would welcome the statement that 'this idea of the Mass as a spiritual credit balance and exchange can sow the seeds of holiness in us' (p. 56). The whole chapter on the Mass will distress many. Whatever St Pius X meant by 'Praying the Mass', it could scarcely be the interpretation the author rather cavalierly bestows upon it. The book seems to have little that is new and is written in a conventional 'spiritual reading' style which will daunt all but the most earnest readers.

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