

in developing the natural contemplative condition of the soul (whether in children or in adults) as a seed destined to grow up into the grace-nourished contemplative attitude can find here both inspiration and practical guidance. 'If deliverance thou wouldst have from the Lord, in silence await it' (Lam. 3, 26).

C.V.

CHRIST AND THE CAESARS. By Ethelbert Stauffer. (S.C.M. Press; 18s.)

This is the application of numismatics to the study of history. The sixteen studies together form a cross-section history of the first three Christian centuries, during which the Church and the Empire were in uneasy and unsettled relationship, *via* Domitian's attack, the 'counter-attack' of Revelation, the century of 'static' warfare that followed, and the final battle that ended with the Edict of Milan. Professor Stauffer's style is at times direct, at times difficult; but the narrative is consistently gripping, and some of the essays—notably that on the tribute money and that on Julius Caesar's policy of conciliation—are memorable.

Many of the seventeen beautiful plates are from contemporary coins or medallions. The famous medal of Constantius Chlorus, struck at the London Mint, is the frontispiece. There will be wide debate among his readers about several of his interpretations of the Scriptural texts against their background, but nothing but gratitude for the lively studies of the Emperors, personified in their fiscal and sculptured memorials.

A. C. F. BEALES

NOS SENS ET DIEU. (Les Études Carmélitaines 1954, Desclée de Brouwer, Bruges-Paris; n.p.)

Paul Claudel's essay 'La sensation du divin' is the starting point for nine other essayists, who, from various points of view, try to answer the question: 'Do our senses lead us to God—and how?' There is without doubt a problem here. It is true that the whole universe is an echo of the Word of God, a creaturely answer to the call of the Eternal. At the same time we know that 'Non potest . . . aliqua forma creata esse similitudo repraesentans . . . Dei essentiam' (S.T. I, 12, 2c). This is one reason why one may talk of 'la dialectique du monde sensible', a sense of opposition of the sensible to the spiritual. The psychologist, the student of the history of religions, the art critic and others help us each in their way to rise beyond the initial tension, but it is significant that only theologically are we offered satisfactory solutions of it in this stimulating collection; for only in theological perspective is man seen as the knot tying together the universe, a microcosm in the borderland between the spiritual and the material (p. 156). The human senses are the means designed by providence for the salvation of the physical