

and preaching possible. (IIa-IIae, q. 188, art. 5.)

Thus a current of spirituality has developed, bearing the impress of science and, it could be said, of order. There is no absolute but the end and the end is God. There is nothing so lovable as he and nothing has any value save with reference to him. Affections, austerities, good works and everything else must have their limits; the incarnation itself is not an absolute but a means directed towards the restoration of a troubled order. Everything returns to God after coming out from him and it all returns through him, for nothing can act without him, especially at the level of the supernatural. Creation started from a loving knowledge, and through the minds of creatures—angels and men—it returns to a knowledge that will flower in love. (Cf. *Contra Gentes* I, c. 1.) And because the life of grace in this world is a beginning of eternal life, the knowledge belonging to it begins the beatific vision in us, in that by faith, faith developed in theology and, if God wills it, faith made perfect in mystical wisdom, it unites us to the First Truth, the source and end of all things. (Cf. in *Boet. de Trin.*)

The man who mapped out this course was the first to follow it. At fifty he was as chaste as a child of five, he never gave way to vainglory, he used to talk familiarly with Christ and obtain from God the favours he wanted. In the end he saw things that cannot be revealed and was so moved by them that he had nothing to keep him on earth any longer; he was ripe for heaven: he was a saint.



LE PROCES DE DIEU. By A. Bessières, S.J. (Editions Spes; 150 frs.)

The problem of evil and suffering—'How could a loving Providence allow it?' The old problem is discussed, all through the catalogue of evil, in terms of contemporary thought and in lively and readable dialogue. Père Bessières has a rare and intelligent sympathy with the perplexity of the humanitarian sceptic. If the book reaches a public beyond the 'magic circle of the converted' it might well help to convince some types of enlightened rationalist of the reasonableness of faith.

S. M. J.