

treated in a very simple and practical way and gives much food for earnest reflection and meditation. It is particularly suited to the days in which we live, for the author points out that the lack of peace in the world today shows that the Holy Ghost is not allowed to inspire the world's work. To quote the author: 'Make no mistake, our public men who make today so great a show of confidence, and who pretend to have the solution of world problems discovered by their own powers, are profoundly unhappy men. They are never at peace, for they ignore in their lives and activities the only Source of peace, the Holy Spirit of God, who alone can inspire the things that are to the peace of the world.' (p. 44.) This passage is typical of the practical manner in which the author suggests ways of manifesting in our lives the fruits of the Holy Spirit. The book is well printed; and deserves a wide circulation.

PATRICK J. O'MAHONY

THE RELIGIOUS THOUGHT OF ST JOHN. By E. K. Lee. (S.P.C.K.; 17s. 6d.)

This is a readable and in many ways valuable study of the theology of the Gospel and First Epistle of St John. These writings are ascribed, with slight hesitation, to a single author, probably 'John the Elder', but in the closest dependence on St John the Apostle. Mr Lee upholds the general historicity of the fourth Gospel; though he is convinced, rightly no doubt, that the speeches it contains represent only the substance of what was said, expressed in the writer's own characteristic manner. The present book, however, is not much concerned with critical questions. It is an essay in Biblical theology; and its author seeks to grasp the historical and philosophical point of view of the Johannine books and to present their religious teaching as a unified whole. As he says, it is easy to arrange the topics of John's doctrine under headings and to discuss them separately; it is much harder to show how one part of his thought dovetails into another and to display their unity. One can say in general that his attempt has succeeded. The historical standpoint of the Gospel and Epistle, their debt to Judaism and to Hellenist thought, their firm basis in the person, action and teaching of our Lord Jesus Christ as the beloved disciple had known him: all these are made clear. A unifying principle is found in the doctrine that God is love, which is at the heart of both John's theology and of his practical ethics. God as love is communicative of himself, both in his own intimate life, in his self-revelation in the Logos made flesh, and in the gift to men of eternal life. Men in their turn have to appropriate that life not only by believing in God and knowing him, but by loving one another.

The book cannot here be discussed in detail, but one general criticism ought to be made. Mr Lee is too modest. He is an Anglican, with a solid and conservative tradition of Johannine criticism behind him.

which evidently for the most part he makes his own. Yet he too readily cites a variety of Liberal writers, with whom in fact he disagrees, rather than decides a question himself. He quotes, for instance, Dr Burkitt, who denies that John 1, 1, introduces any distinction in the Godhead and holds it to be strictly parallel to Gen. 1, 26, where 'the one only God produces the creation by consulting himself'. Mr Lee does not share this opinion; but is it of such weight that he need mention it?

Hardly enough is made of the institutional element in St John, which, as von Hügel is quoted as saying, underlies the entire work. The Christian community and the two great sacraments are not neglected, any more than Christ's promise of the Paraclete; but there seems to be no discussion of John 20, 23, of the sacramental forgiveness of sins, of Confirmation, or of the pastoral charge to St Peter. The Parousia is simply identified with the coming of the Paraclete, while Christ's second coming at the End is merely the 'crude eschatology' of earlier Christian preaching. The author has a few other surprising opinions; yet on the whole he has written a work in which well-instructed Catholics could find profit. As vicar of an industrial parish he has also set an example of persevering study and literary creation which many priests might take to heart.

JOHN HIGGENS, O.S.B.

DOES GOD MATTER FOR ME? By C. C. Martindale, S.J. (Rich and Cowan; 6s.)

It would be as impertinent to review Father Martindale as it would be otiose to welcome him, but even a reprint of his work cannot go ungreeted. In 1951 English readers are perhaps more interested in systematic theology than they were in 1937 when this book first appeared. The theology however must be intelligible and bear some relationship to the ordinary things of everyday life. In a tightly packed little book Father Martindale shows what the *fact* of God means for man. When he has outlined his theological principles he fills in the outlines, not only with snippets from Mrs Humphrey Ward, but with his own experiences in an aeroplane or in New Zealand—the picture is not only coloured: it is 'a movie'. Few theological writers can fascinate like Father Martindale.

A.R.

THE LITTLE BOOK OF THE CONTEMPLATION OF CHRIST. Newly translated by a Religious of C.S.M.V. (Mowbray; 4s. 6d.)

This classic was originally attributed to St Augustine, but was in fact a work of the thirteenth or fourteenth century, derived from the *Confessio Theologica* of John of Fécamp (†1078). But whoever the