

excellently performed by the second of the books here reviewed. Its most striking feature is the brief but admirably lucid exposition of gnosticism, in which the author manages to impose order on what is almost inevitably a confused subject.

Then he deals with the account of the discoveries at Nag Hammadi; and finally he deals with four of the documents found there. He attempts to situate each in the general picture of gnosticism; he deals with the date, the contents, the doctrine it expounds, the problems it answers and others which it raises. It is some indication of the problems which scholars have yet to face that the last book he deals with, the still unpublished *Apocryphon of James*, does not seem to be a gnostic work at all—though forming part of an undoubtedly gnostic collection.

The conclusion indicates the importance of these heterodox works for our study of Christian theology. It is a most useful little book; and a special remark may be made of the translation, which is pleasant and clear throughout.

L. JOHNSTON

ONE FOLD: Essays and Documents to commemorate the Golden Jubilee of the Chair of Unity Octave. Edited by Edward F. Hanahoe and Titus Cranny of the Society of the Atonement. (Chair of Unity Apostolate, Graymoor, Garrison, New York; \$6.50.)

APPROACHES TO CHRISTIAN UNITY. By C. J. Dumont, O.P., being a translation of *Vers l'Unité Chrétienne*, with Introduction by Henry St John, O.P. (Darton, Longman and Todd; 25s.)

In 1908 Paul Francis Wattson, an American Episcopalian clergyman, initiated, on the other side of the Atlantic, the eight days of prayer for Christian unity. Two years later, along with the religious family of which he was the founder, he entered the Catholic Church. In the future their main work was to be for the union of Christendom under the successor of St Peter.

This volume of essays contains an abundant and useful documentation. There is an account of the Friars of the Atonement and their founder, a full discussion, well documented, on the proper interpretation of *extra Ecclesiam nulla salus* and the full story of the Roman condemnation, in the mid-nineteenth century, of the unfortunate Association for the Promotion of the Unity of Christendom. There is an account of the various Oriental Churches and their rites which will be useful for reference, while the essay by Fr Charles Boyer, S.J., gives a very good account of the growth, in the non-Catholic world, of the ecumenical movement and of the Catholic attitude towards it. A very long essay by one of the editors, *Vestigia Ecclesiae*, ends the work. This is rather hard reading, while the relevance of some

of the earlier sections is not very clear, but the relationship between the Church and the various dissident bodies is fully discussed with an abundant documentation from the magisterium and weighty authors. It will repay careful reading.

The second book under review is a series of meditations on various aspects of ecumenical work from the pen of Fr Dumont, O.P., the director of the Parisian study centre 'Istina'. Fr Henry St John, O.P., the translator, has contributed an Introduction of great value, the more so as Fr Dumont's own writings presuppose considerable knowledge of these matters on the part of his readers.

The earlier meditations follow the liturgical year, seeking to find in each mystery some lesson for those interested in the reunion of Christendom. The later part of the book deals directly with topics and problems specially connected with ecumenical work, such as the marks of the Church, faith and order, or intercommunion. As an appendix to the meditation on the Church as both body and bride of Christ there is printed an extract from Bossuet's *Lettre à Une Demoiselle de Metz* dealing with the same theme. The letter of the Holy Office to the Archbishop of Boston on the interpretation of *extra Ecclesiam nulla salus* is also included as an appendix. The only adverse criticism which may be formulated against this excellent little work is that perhaps it falls between two stools. It is manifestly not an introduction to the subject; at the same time the very nature of its division into meditations precludes a development of the themes treated which would satisfy more experienced readers. None the less, for those with some theological reading to their credit the study of this book will be rewarding in view of the forthcoming Ecumenical Council.

RICHARD BLUNDELL, S.J.

MARY, MOTHER OF FAITH. By Josef Weiger. (Burns and Oates; 21s.)

Many books on our Lady fall into one of two categories: the piously meditative, based on free use of the imagination, and the rigorously theological, based on strict fidelity to the data of revelation. Each sort has its contribution to make, but it might be better were the two not so often kept strictly apart. Something of a combination is offered us in this present volume, richly produced and of two hundred pages, well printed, but, disappointingly for such a book, lacking illustration.

It falls into three parts, the first treating of episodes in our Lady's life, the second dealing with her mediation as mother of faith, the third comprising various meditations, including some on the mysteries of the rosary. In the first part Fr Weiger bases his treatment closely on the Bible and shows a deep understanding of the events in question and of