

the non-Catholic. The Catholic historian begins by being sure (on faith, and even prior to any evidence discoverable later) of the few facts enumerated in the Apostles' Creed. They are highly important and influential facts, and they naturally affect his view of the significance of all other historical facts; but they do not affect his search for those other facts themselves or his freedom to state them when found. About that there is no difficulty or doubt; doubts begin when one wonders how far a really objectively-written Church history would be acceptable to the present generation of Catholics who have been brought up in that poisoned atmosphere of controversy—yes, poisoned is the only word—where every fact and idea is judged immediately not on its own merits but on what sort of a debating-point it furnishes for or against Catholicism."

On the regimentation which saves trouble, keeps up appearances, but kills spontaneous growth: "One thing is certain about Christ Our Lord—never, never did He think of human beings in the mass. Always the individual. Always, with Him, you are treated as a *person*, with your own unique temperament, needs, characteristics. I suppose we might say with reverence that He would never have made a good drill-sergeant. And yet the drill-sergeants liked Him. Them, too, He understood. Don't forget that. All the same, I am sure His approval could never be counted upon for anything like going to the Sacraments 'by numbers.'"

But it is hopeless to try to convey the real quality of Fr. Drinkwater's teaching by snippets. Get the book and, having got it, possess it. Read and re-read what he has to say on "Religion as something to be done," on "What our Schools might do," and on "What the *Sower* stands for." And oh! that the editors of some of our Catholic journals would *learn by heart* the essay called "De Propaganda Fide." H. ST. JOHN.

EINHEIT IM GLAUBEN. Von göttlicher Ordnung und menschlicher Not. By Dr. Oskar Bauhofer. (Benziger, Einsiedeln; boards 4.00, cloth 5.20 Swiss francs.)

Into this volume Dr. Bauhofer has collected the numerous papers which, since his reception into the Catholic Church, he has contributed to various periodicals on questions relating to the divisions and unity of Christendom. He has brought to the subject a rare combination of qualifications: wide historical learning, first-hand acquaintance with existing tendencies in the various Christian confessions, deep insight into the meaning and implications of theological truth, freshness and boldness of vision joined to a profound sense of responsibility and fidelity to revealed dogma.

The essays which comprise the volume are various and fall into two series; the first treating of general principles, the second of their application to contemporary situations. In the first series are excellent expositions of the Nature of Faith and of the Church, profound critiques of the foundations of Protestant theology in general and of the Barthian dialectic in particular, an admirable representation of Catholic faith and practice regarding the invocation of saints and, finally, an essay on *The Meaning of the Liturgy*—one of the most penetrating of contributions to the subject, written when the author was still a Protestant.

The second series opens with the important *Concerning Reunion in the Faith*—a careful analysis of the concept of Reunion containing invaluable hints regarding the spirit in which the problem is to be approached. This is followed by the paper on *The Present Relationship between Catholicism and Protestantism*, of which a translation was printed in *BLACKFRIARS* in February, and a memoir of Natan Söderblom. Two papers, *The Movement for Unity in the Christian Churches* and *The Evangelical Church at the Present Day*, are useful scrutinies of existing tendencies in Continental Protestantism, while *The Anglican Riddle* is a compact unusually well-informed critical survey of the contemporary situation in the Anglican Communion.

A closely-reasoned Introduction gives the key to the whole work. The disunion of Christendom is an historical, empirical fact. The problem of our unhappy divisions can be neither understood nor solved unless their historical antecedents and causes be accurately estimated. But neither is it explicable in historical terms alone. It is fundamentally, for Catholics and non-Catholics alike, a *theological* problem—the problem of the “other sheep.” The question “Is Christ divided?” challenges us to enter into the Mystery of the Body of Christ. Reunion—in any valid sense of the word—is attainable by no compromise or “negotiations” between the “confessions.” The “confession” is man-made. Unity can be had solely through the acceptance of the Divine ordinance, on the basis of revealed Truth. The problem is one, not for the ecclesiastical diplomat nor for the ecclesiastical historian, but for the *theologian*. Nor yet principally for the theologian. For “while there can be no reunion outside Truth, the way to it must be prepared by Love.” Truth and Charity are not opposites (the Ecumenicist’s capital mistake) but complementary; ultimately “reunion will be the work less of the theologian than of the *saint*.” Theological truth is immutable; but the empirical, historical situation changes constantly and demands a new approach in successive ages. The antithesis of Reformation and Counter-reformation has become a senseless anachronism. It must be resolved on the higher, super-confessional

plane of Supernatural thinking and Supernatural action—Theology and Sanctity.

Each essay in this volume illustrates or applies, in one way or another, these general principles. It is impossible, in the compass of a review, to analyze the richness and diversity of thought which this little book contains. It follows up and develops, in more didactic fashion, the path pointed out by Mgr. Besson's *Après quatre cents ans* to which it is a worthy successor. It is earnestly to be hoped that an enterprising publisher will make it available to the English-reading public.

VICTOR WHITE, O.P.

LA PENSEE DE MACHIAVEL EN FRANCE. By Albert Cherel. (Paris: L'Artisan du Livre.)

This is a very weighty study of the place Machiavelli occupies in French thought, by a professor of Bordeaux University, who has made Fénelon the theme of his life work. Here, too, the seventeenth century absorbs his main interest and its treatment fills half the volume: 70 pages cover the preceding and 100 the succeeding periods, the latter being taken down to the "Fascist" riots of February 6 of last year.

The author's thesis is that French kingship has always been traditionally opposed to all Machiavellism, and that in French popular and literary thought it is based on justice, kindness and all the Christian virtues. The French have always wanted their king's *débonnaire* like Henri IV and the traditional ideal of a French king was a saint, Louis IX. A seventeenth century writer (L. Melliet) went so far as to advise the princes to give up such ferocious sport as the chase, and instead to go in for angling! The passage is all the more striking since angling is indeed the national passion of France, every normal Frenchman being obsessed by the desire to spend all his leisure time by the banks of some placid watercourse, watching a rod and waiting for a bite: and could anything better illustrate the innate peaceableness of the French?

But Louis XIV, *le roi-soleil*, of whom we would think rather than of Louis IX as truly representing French monarchy? Ah, but Louis XIV was exactly the exception who proves the rule: he had been completely spoiled by the Italian knavery of a Mazarin, whom Fénelon thus apostrophizes: "You have done far greater harm to the French than that of spilling their blood; you have corrupted the fount of their morals; you have turned our Gallic honesty into ridicule. . . ." Fénelon (aided by Mme. de Maintenon!) had no dearer wish than that of "converting" the king, whom he did not hesitate thus to address: "Do you think that you can satisfy God by gilding the interior of a chapel, by saying a chapelet, by listening to some sacred music and