

IN PRAISE OF WORK. By Raoul Plus, S.J. (Burns Oates; 10s. 6d.)

In one of his Epiphany sermons Tauler said we must always be on the lookout to see whether God wants us at the moment to be working, praying or suffering. We cannot be equally engrossed in all three occupations at the same time. Work, alas, is getting less and less popular, though for most of us it is the open road to heaven. The chief fault of Father Plus's exhilarating book—it might not be so exhilarating if the fault were remedied!—is that it practically begs the crucial question of the industrial age: is man meant to be happy doing sub-human work? The depressing thing to note about industrial man is that he seldom asks for more opportunity to stretch his mind and muscles, but only for more money, continuing to be a cog-wheel.

Father Plus tells you what work has been and could be to mankind—first in general and then in particular professions. These begin with peasants and end with priests, and the joys of each toilsome life are illustrated by examples. No pool promoters appear, or cinema usherettes, or in fact any of the characteristic figures of 1952.

H.P.E.

ENGLISH CASUISTICAL DIVINITY DURING THE SEVENTEENTH CENTURY. By Thomas Wood. (S.P.C.K.; 12s. 6d.)

This small volume develops the pioneer work of Dr H. R. McAadoo, *The Structure of Caroline Moral Theology*. It deals in some detail with the positions of the chief seventeenth-century Anglican moralists and notably those of Jeremy Taylor.

These divines are shown to stand in the medieval Catholic tradition, basing their thought on the principles of St Thomas. Their writing is marked however by a strong reaction, not untinted with Jansenism, against the post-Tridentine moralists and in particular against the Jesuits. Jesuitry was then universally equated with treason, and by an abuse of the system of probabilism some Jesuit writers admittedly fell into laxism.

The confessional, though oftener used in the Church of England at this time than is sometimes supposed, was more occasional and differently regarded. Anglican casuistry in consequence never became separated as a science from ascetical theology; the two were developed together as the means by which the clergy could assist the laity in building the devout life. In the Catholic Church, especially after Trent, moral theology was increasingly treated as the science by which the priest as judge assessed the quality of sins for absolution, ascetics being that by which as physician he helped the penitent to health of soul.

Because they overlooked this fact the Anglican casuists' criticism of the doctrine of attrition, and the distinction between mortal and venial sin, loses much of its point; it caused them to condemn without understanding. Emphasis on moral theology