

allied to sound theology the ideal has been realised. So it was realised in Father Steuart, and so does it appear in this well-measured biography. If there is one criticism to make it is that Miss Kendall, after promising to give Fr Steuart's own words when possible, occasionally falls into the trap of piously surmising at what he might have said or thought.

CONRAD PEPLER, O.P.

EARLY CHRISTIAN BAPTISM AND THE CREED. By Joseph H. Crehan, S.J. The Bellarmine Series, No. 13. (Burns Oates; 21s.)

Fr Crehan has accomplished in this work an extremely valuable piece of research. It does not make easy reading, for he has set intricacy by the ears and plunged gladly into a mass of Biblical and Patristic texts in Hebrew, Greek and Latin from which to extract his conclusions. They are, however, possible to summarise fairly easily. Starting from the difficulty that, in Matthew, the Apostles were commanded to baptise in the name of all three Persons of the Trinity, whereas in Acts we find St Paul commanded to be baptised calling on the name of Jesus, he makes out a convincing case for the explanation that the minister of the sacrament used the formula of the Trinity, whereas the baptisand (in infant baptism the god-parent) had to make an affirmation of his belief, such as we find in the recital of the Creed in the form for adult baptism today. In the early days of the Church, when the fundamental point of belief was that of the divinity of our Lord, to 'call upon the name of Jesus' was the equivalent of affirming belief in his divinity. Later, as heresies began to grow, the baptisand made a double affirmation, in God the Father and in his Son. Later still, the Holy Ghost was also invoked and belief in his operation through the Church. This baptismal formula, growing through the centuries, is the foundation of the Apostles' Creed.

PAUL FOSTER, O.P.

AMES DE LUMIERE. By Louis Soubigou. (Lethielleux; n.p.)

The author gives the broad outlines of the rational basis of Christian belief. His book is, apparently, intended for *young* Frenchmen, clerical and lay, who are in danger of laying undue stress on 'action' and '*oeuvres*' to the detriment of their intellectual formation. A lack of clarity in expression and of simplicity of style is, therefore, all the more to be regretted. The French do not express themselves in the same way as the English—they rejoice in subtle analysis which often turns light into darkness for us.

TERENCE TANNER.