

should mark a fresh effort of religious thought to recognise the work of natural science and the cultural realities of a world which that work has so largely formed.

Under the title 'Les Techniques Logiques et l'Unité des Mathématiques' D. Dubarle traces the history of the convergence between logic and mathematics, the growth of hopes that a virtual omniscience was being successfully achieved by their unification, and the check put to this expectation by the appearance of the paradoxes, and the theorems of Church and Gödel to the effect that there can be no automatic method of deciding universally the truth of formulae containing quantified variables, or of those of elementary arithmetic. The author draws two conclusions from the present state of affairs, that in mathematics no machine can ever render unnecessary the inventiveness of human thought, and that logic is incapable of turning its infinity of signification into an object representative of the mathematical infinite. Mathematics keeps escaping from the grasp of the logician the more surely he thinks he has closed his hand upon it. The programme suggested for the future is an attempt on the part of both logicians and mathematicians to understand and respect the specific object of mathematics better. It confronts the mind with a reality and intelligibility which cannot be exhausted by *a priori* methods or any mere technique.

O. Costa de Beauregard surveys the history of physics over the last one hundred and fifty years in 30 pages and concludes that only fresh efforts of induction can resolve the difficulties which relativist and quantic theories experience within themselves and concerning each other. The opening promise of indicating some mutual relevance between scientific and religious thought may seem to have found little fulfilment so far, but the insistence of all the authors that the very troubles which develop in the progress of science force on the attention of the scientist a reality which he investigates but does not create, is the clue to the plan of the book. This insistence and its relevance to the opening theme becomes still more marked in the essays on paleontology, biology and evolution. These last chapters require less specialist knowledge for their understanding than do the earlier ones, and both by precept and example do much to give the reader a sound orientation towards the topics discussed. R. Collin's reservations concerning Dr Alexis Carrel's *Man, The Unknown* are valuable in view of the popularity of that book.

Ivo THOMAS, O.P.

CHRISTIAN APOLOGETICS. By Alan Richardson, B.D., Canon of Durham. (S.C.M. Press; 10s. 6d.)

This is a work in Protestant Apologetics.

Superficially, the change which has taken place in the doctrine of the Established Church during its four hundred years might lead to the supposition that there is no longer any continuity of

thought between the Sixteenth Century Reformers and their present heirs. This is so well illustrated in the modern attitude to the Bible, miracles and prophecy—all treated extensively by Canon Richardson—that fancy may like to compose (even if it shouldn't) a letter to the editor of the *Church Times* from Martin Luther. An historian of the new movement in Biblical studies has written 'The Regius Professor of Hebrew at the University of Oxford tranquilly expounds, as scientifically assured, results which his predecessor would have laid down his life to avert' (quoted p. 202).

Nevertheless the protest has not changed. The Catholic doctrine of justification by the merits of Christ and by works, is still objected to, even if the emphasis has shifted somewhat from Christ to the works. The Catholic doctrine of inspiration, divine and human authorship, is considered as contradictory, no less today than it was by Luther. The Catholic principle, for it is inherent in many doctrines, that the special action of God on man only makes the human agent more and not less responsible for the act, is regarded by Protestants today and has been regarded by Protestants throughout their history, as an absurdity. This position is assumed throughout by Canon Richardson.

It is a pity that so good a scholar should quote St Thomas with so little understanding, and the suggestion that St Augustine would have felt happier in the matter of Biblical inspiration as a twentieth century Anglican divine offers a startling category for interpreting the Donatist controversy.

ROMUALD HORN, O.P.

THE SPIRITUAL DOCTRINE OF SISTER ELIZABETH OF THE TRINITY. By M. M. Philipon: translated by a Benedictine of Stanbrook Abbey. (Mercier Press; 21s. 0d.)

Sister Elizabeth of the Trinity, a Carmelite contemporary of St Thérèse of Lisieux, has found in Father Philipon an interpreter who has related her spiritual doctrine to the theological sources on which it so triumphantly rests. As Father Garrigou-Lagrange shows in his Preface, 'the mystery of the indwelling of the Blessed Trinity in the depths of her soul was the great reality of her interior life'. Again, 'we are impressed by the high degree of her possession of the gift of understanding and wisdom by means of the Trinity and to feel its effects profoundly, and almost continuously'.

So solid is her doctrinal sense, based on St Paul and St John of the Cross, that one may forget that this French Carmelite had no technical theological training, and that she died at the age of twenty-five. Her mission, 'to raise up in the Church a multitude of "Praises of Glory" of the Trinity', is one that is providentially necessary in our day, providing as it does a strong and objective realisation of the central truth of faith. The Blessed Trinity is