

the valuable study on 'Leib und Leib Christi' by Kaesemann: Tuebingen, 1933). In contrast to merely devotional, historical or aesthetic interpretation of the liturgy, Dom Robeyns clarifies the results of true liturgical life on the social problems of our time.

The third part or Iserland's book deals with the 'preservation and perfecting exaltation of the natural order by the Church.' It consists of Fr. Vann's essay on 'Nature and Grace' and of Dom Weier's more extensive study on the 'natural order in relation to creation and to the history of salvation.' Fr. Vann's essay is mainly controversial with regard both to Protestants and to non-Thomistic doctrines within the Church. The most valuable part of Dom Weier's contribution deals with the Catholic concept of community as community with God (in spirit), in God (in cult) and towards God (in nature); and the author is frequently concerned to refute totalitarian and racist ideas.

Unfortunately, the classicist attitude originally prevailing in the liturgical movement, i.e. the proclamation of the liturgy of the first four centuries as the standard for all times, still appears even in this book. Accordingly the later expressions of liturgical life as found outside the Missal, are frequently neglected. Thus the Catholic idea of man should not be expounded without any reference to Mariology. Again, it would be a valuable contribution to an increase of true liturgical life, if the fundamental social virtues springing from the mystical body of Christ, could be explained with reference to the Holy Family (Joseph, *exemplar opificum*!). Nowhere else does the liturgy concern itself more directly and expressly with social problems than in the consecration of the abbot, the blessing of the printing-office and of the fishing-boat. The real meaning of the Catholic doctrine on the relation between nature and grace has been broadly illustrated in many blessings concerned with secular persons, animals and natural products and contrivances.

JOHN HENNIG, Ph.D.

THE DIVINE REALM, Towards a Theology of the Sacraments. By Evgueny Lampert, D.Phil. (Faber; 8s. 6d.).

This slim volume, the work of a Russian Orthodox layman, is scarcely less comprehensive than the subject-matter of its title; the cynical and hurried reader who has wrestled in vain with some of its more difficult passages may sometimes be tempted to ask whether it is any more comprehensible. It is certainly not always an easy book, but it is seldom that it will not reward the effort which it demands. Even when it is impossible to agree with the author's premisses or conclusions, not a page will be found in which he does not challenge hard thinking on the most fundamental questions of theology and philosophy, and the very unusualness to many Western readers of some of his angles of approach should often prove to them all the more stimulating and provocative.

The juxtaposition to the principal title of so much more modest a subtitle is characteristic of the paradoxical tensions and contrasts in which the book abounds; but it is fully justified by the principal thesis of the book, which is that it is in the *Sacrament* that we are to look for the synthesis of the conflicting claims of monism and dualism in historical attempts to account for the relation of God and the world. It is a thesis which opens up possibilities of rich development, which the author does much to exploit. But does he succeed in proving it? To the reviewer, at least, it seems that he often concedes too much either to monism (as when, on p. 35, he seems to assume the 'adequacy' of creation to God's creative capacity) or to dualism (as in his rejection of transubstantiation in favour of a doctrine which seems to approximate to Lutheran impanation) to be able to reach a satisfactory and transcending synthesis.

Despite the disclaimer in the Foreword to logical consistency, there is more than a mere thread of sustained argument running through the book. But the thread is not always easy to follow, owing particularly to the constant recourse to assumptions which to the author appear too axiomatic to require proof, but which many readers will find much less easily acceptable. One of these is that personal 'God' and impersonal 'Godhead' represent a distinction, not merely in human modes of apprehension and expression, but of such sort that 'Godhead in itself is not the personal, living God' (p. 23); and indeed this distinction is fundamental to much of the argument. Not satisfied with employing this distinction himself, the author not infrequently reads it back into authors who either knew nothing of it or stoutly repudiated it; the results, not surprisingly, sometimes border on the bizarre. Aristotle and St. Thomas, in particular, emerge curiously metamorphosed from this method of interpretation: the former as a pantheist, and the latter as the upholder of a 'lifeless' God and of a quite fearsome catalogue of imbecillities and heresies. This method of reading his own meaning into words used by earlier authors and then reducing the implications *ad absurdum*, with a bland disregard for what they themselves said they meant by the word or concerning the implications with which they are credited, reaches heights of phantasy when the author comes to discuss the Patristic and Scholastic attribution of Causality to God.

Yet there is much in this book that is truly valuable, and which is often finely and lucidly presented. In particular, there is much in Dr. Lampert's own account of Creation that calls for serious and deep consideration, and which will perhaps be found more readily reconcilable with traditional Western theological thought than he himself supposes. There are very few pages which we are not tempted to disfigure with at least one marginal query; but in the latter part of the book, especially in those chapters which treat of the application of the Sacramental Principle to Sex, Economics and

Art, we must recognise many conclusions that are truly and opportunely stated, however much we could wish that they had been reached by paths less devious and dubious.

VICTOR WHITE, O.P.

PARANORMAL COGNITION: Its Place in Human Psychology. By Laurence J. Bendit, M.A., M.D., D.P.M. (Faber; 5s.)

Dr. Bendit's book deals with a subject which appears to have been unduly neglected by the psychologists. He starts with the assumption that paranormal cognition (which term 'includes many forms and variations of cognition: such as are variously called extra-sensory perception, telepathy, clairvoyance, intuition, sixth sense, psychism, cryptaesthesia, etc.') is a fact; and he writes with two main objects—to throw new light upon the psychological problems of the mediumistic type, and to consider the possible effect upon analytical treatment of the fact that much of the material produced by patients generally may have been obtained by them through extra-sensory channels.

To quote his words: . . . the probabilities are that a very fair fraction of psychological patients have the Psi<sup>1</sup> function as a more or less active and significant though unintegrated part of their make-up. How important this may prove to the therapist is immediately obvious, since he is so much concerned with the seemingly non-objective, illusory, fantastic appearances of things to his patients, rather than with the hard facts of reality. For if the patient's intuitions or imagination should prove to be part, not altogether of a subjective autogenous world, but in some cases of a world existing *per se* and outside the individual's own psyche, and perceived by the Psi function in much the same way as physical objects are perceived, then a new problem arises in the evaluation of the material produced by the patient' (p. 16).

But is it not an empirical fact that, whatever the source from which the material for dreams and fantasies is taken—whether it be the dreamer's own experience received through the normal sense-channels, or the experience of others reached by means of the Psi function—it is invariably specially selected by the unconscious mind as being exactly suited to meet the dreamer's particular psychological requirements? Later on (p. 20), commenting on a case history, Dr. Bendit himself says: '. . . the straight fact remains, that the patient made use of material reaching him through paranormal channels from outside himself, then reproduced it in his own mind in dreams, *adapted to his own psychological ends, and as if it had reached him through normal physical sense impression.*'

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<sup>1</sup> The term suggested by Prof. Thouless to cover the unknown receptor or receptors which fulfil the same role in Paranormal cognition as the physical sense-organs play in physical sensation.