

bers—it has one voice, one prayer. No Christian can pray alone, he is part of a living praying organism. Our so-called private prayers are in reality social prayers, an utterance of that Body to which we are indissolubly united. So conscious were the early Christians of this fact that following the Lord's own Prayer, they instinctively used the plural. *We* praise thee O God. It is the mission of the liturgical movement to bring again this corporate sense. Eaten up by individualism Western men have developed a philosophy of isolation in which a man glories in the pride of a jungle-like loneliness. And there is no remedy in the panaceas of rationalism. Only an acceptance of a new life in Christ can revivify. That is what makes so unpretentious a book so important.

A.M.

ESSAYS IN ORDER :

- (1) RELIGION AND CULTURE. By Jacques Maritain. With a General introduction to Essays in Order by Christopher Dawson.
- (2) CRISIS IN THE WEST. By Peter Wust. With an introduction by E. I. Watkin.
- (3) CHRISTIANITY AND THE NEW AGE. By Christopher Dawson. (Sheed & Ward ; 2/6 each).

Bare potentiality towards truth is more hopeful than an actual encumbrance with falsehood. The breakdown of conventional religion and unintellectual ethic has brought the Catholic new possibilities of apostolate and a new responsibility. *Essays in Order* set out 'to face the problems which arise from this new situation,' to take the field in the cause of 'the return to the real and the absolute, by the way of intelligence, for the primacy of the spirit.'

*Religion and Culture*, a fine essay in fundamentals, the introduction to the series of *Questions Disputées* recently inaugurated in France by Maritain and Journet, sums up M. Maritain's position in his valiant campaign for truth : the true meaning of civilisation, humanist, spiritual ; the place of religion as its super-natural governing factor. The third chapter outlines the true policy of Catholic apologetic. (God grant, *inter alia*, the Catholic press may ponder these principles.)

The second essay is prefaced by an introduction to Wust's philosophy, correlating it with that of Wordsworth and Blake, Ruskin, Patmore and D. H. Lawrence. The Thomist will hail Wust's insistence on the need, besides the discursive reason, of

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intuition (*vernunft*, the *anima* of Claudel) 'policed' by reason. *Crisis in the West* is a profound study of the loss 'both of the natural religion of the ancients and of the natural-supernatural religion of medieval Christianity' in the present-day subjective *status naturae purae*; and calls for a Catholic apostolate of patience: 'Make yourself Christian . . . Then look around you and perform the work that has been given you . . . But wait in patience, for it is only the sowing that is your business.'

Mr. Dawson's own essay sets forth the claims of Christianity as 'the one mediator between East and West,' her unique power 'of satisfying the whole of human nature' and bringing 'the transcendent reality of spiritual Being into relation with human experience and the realities of social life.'

These first three pamphlets make a fine opening to a fine venture. *Deus qui incepit, ipse perficiat.* G.V.

DAS JOHANNESSEVANGELIUM, übersetzt und erklärt von Dr. Fritz Tillmann. (Bonn: Peter Hanstein; Mk. 11.80; bound, Mk. 14.30.)

This commentary on St. John's Gospel is the second volume to appear in the fourth, completely revised, edition of the well-known series of commentaries on the New Testament by German Catholic scholars under the general editorship of Dr. Tillmann. As in previous editions, Dr. Tillmann himself is the author of it. He tells us in his preface that he has said nothing of the Mandaeen documents with which criticism of the Fourth Gospel is so much occupied at present, because he is convinced that the Mandaeans are not earlier than the fourth century, and does not see that the documents contribute anything to a deeper understanding of St. John's 'spiritual Gospel.' There we have an indication of the spirit in which the commentary has been written; disregarding passing vagaries, the author has endeavoured to furnish the ordinary reader with a solidly built commentary of permanent utility. Dr. Tillmann's reputation as an exegete has long stood deservedly high, and his present work is a useful addition to a useful series. L.W.

FOR JOAN OF ARC: An Act of Homage from nine members of the French Academy: Marshal Foch, Louis Bertrand, Georges Goyau, Henri Lavedan, Louis Madelin, Maître Henri-Robert, Mgr. Baudrillart, Maurice Barrés, Gabriel Hano-taux. (Sheed & Ward; 7/6.)

There is truly no end to the writing of books about St. Joan, and quite right, too; for if such a miraculous and glorious story