

which they summarised for the Cambridge History and it is those special works that should be utilised in a scientific study of the standard of the Bampton Lectures.

The last chapter is more inspiring, and yet the author would have done well to limit his research to the first centuries of the Church. It is the period where he is at home and such restraint would have enabled him to study some of the problems more thoroughly to our great benefit.

Our remarks are only meant as suggestions which might help Dr. Jalland in giving us some expanded views in the second edition of his important work. For such it is and its publication will mark a period in the research work within the Church of England. She is to be congratulated for having found in the younger generation of her clergy a band of scholars, well trained, well balanced, who have stood the test and are full of promise for the future—G. Dix, F. L. Cross, T. G. Jalland, and others. We can say truly that it is the great merit of Dr. Jalland's book to show fully and clearly the foundations of the papal primacy in doctrinal matters, the growth in subsequent centuries of the consciousness of its mission in Rome and the ready response to those claims from the Church in the West and in the East. In these matters, his deductions can often be taken as final. Other problems naturally await further study. It remains to be shown how the popes developed their claims in disciplinary matters and what has been the response of the Church in the West and the East. This problem urgently claims our attention and its solution may well prove a major stride towards the reunion of Christendom.

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TRUTH IN RETREAT.

I do not mean that Truth shifts. I mean that as men stretch out their hands to grasp her, she seems to them to withdraw herself: even as the fairy glow on the distant hills recedes as we draw near. Men are bashful of the truth and are eluded because of the coyness of their grasp. Moreover the truth is *expected* to shift; and that position which is static is suspected of some falsity, since at some time or other truth must have shifted thence on her travels. Thus von Martin complains in his book, *Sociology of the Renaissance*¹.

¹ *Sociology of the Renaissance*, by Alfred von Martin. (Kegan Paul; 8s. 6d.)

'The centre of gravity of mediaeval society was the land, was the soil. . . Mediaeval society was founded upon a static order of Estates, sanctioned by the Church. Everyone was assigned to his place by nature, i.e. by God himself, and any attempt to break away from it was a revolt against the divine order. Everyone was confined within strictly defined limits, which were imposed and enforced by the ruling Estates, the clergy. . . The King himself was bound to rule according to definite laws: he had to carry out his reciprocal obligations towards his vassals; he had to treat the Church according to the principles of *justitia*.'

There is a certain notion of the Middle Ages which even the most 'Protestant' historian of our day has dismissed with contempt. It is based upon a purely imaginative estimate; it relies upon that selective principle which inevitably distinguishes the polemist from the historian. Above all, by its nervous distrust of the *objective* it must be classified as a subjectivism of the first order.

Thus Martin cites Villani in regard to the giving of alms, etc., as a way of securing 'almost by contract. . . the Divine help, so that one may rely on it.' Or again Valla may be quoted '*ne deo quidem sine spe remunerationes servire fas est.*' Or, Giannozzo quoted as seeing God as a '*maestro d'uno trafico.*' And the author has some sport with the notion: 'one could open a kind of account with him, as was easily suggested by the Roman Catholic emphasis on good works.' Alberti again is indicated as recognising in prosperity, the visible remuneration for 'an honest conduct of affairs pleasing to God: this is the true religious spirit of capitalism. . . .' In the same book St. Thomas and St. Antoninus are quoted also but never to give (as quotation could give) a true picture—the reverse of von Martin's. It were truer to say that men lived as men, that their life was based on an intuition of Truth, and we had not as yet turned from the Supernatural to human experience.

Let us turn, now, to thought of depth and seriousness. It is depressing to find that Mr. Middleton Murry in his latest book, *Adam and Eve*,² has so little understanding of the Church's teaching about sexual love as to write 'whatever else the Reformation was, it was assuredly a declaration that celibacy was not necessary to a Christian vocation. The husband of a wife, the wife of a husband, the father or mother of a family were just as capable of entire submission to the will of God as those who shrank from the man-woman relation.' Has the Catholic Church ever declared that celibacy was necessary

² *Adam and Eve. An Essay towards a new and better Society.* By J. Middleton Murry. (Andrew Dakers; 10s. 6d.).

to a Christian vocation? What of the very Christian vocation of St. Thomas More? Or *au verso*, supposing that Mr. Middleton Murry means a sacerdotal or Religious vocation, he will have some difficulty in finding a seminary or novitiate where candidates are admitted to Orders or Vows with a 'vocation' based upon a shrinking from the man-woman relation.

To return, however, to the chief point at issue, one is bewildered to hear a writer of Middleton Murry's deep understanding and sanity of judgment, remarking: 'It is not difficult for me to put myself in a frame of mind in which the dogmas of the Church have a wealth of meaning: but to fix myself in that frame of mind would be a self-stultification, because it is precisely when the dogmas of the Church mean most to me that I am most conscious that there are other ways of expressing the mysterious truth which they convey. A Christian Church, which was truly universal, because it admitted that its dogmas were only one perspective on the eternal truth and interpreted the crucifixion and resurrection as the law of advancing imagination—that Church I believe would have my homage and allegiance. But as things are . . .'

Would the author of '*Adam and Eve*' found a new religion? The question is crudely put; and the answer must be read in what follows. 'Only through the replacement of Jesus in the process of history, his birth in the natural order of generation, can the eternal spiritual verity be separated from the elements of outworn mythology. The marvel and the mystery is not that Jesus was born of a virgin, but that he was born at all. To-day by pretending to insist that the marvel and the mystery is that he was born of a virgin, the Church prevents men from discovering the marvel and the mystery that such a man was born.' It is not asked: Was Jesus, or was Jesus not born of a virgin; it is not here asked, doubted or affirmed as to whether he was born at all. For subjectivism to-day is the soul of enquiry; and little impression appears to be made by those *certissima signa et omnium intelligentiae accomodata* (Vatican Council), that accumulation of arguments which make it certain that Christianity is divine and are enough to convince a man of the duty of assenting to the truths which Christ's Church propounds.

There can be no faith in any revelation, it need hardly be said, without a thorough conviction on the part of the soul exercising it that the source from which the revelation comes is infallible. A revelation from any source concerning whose authority the soul admits a doubt is valueless as an inspirer of faith. But it is not in order that it may be an 'inspirer of faith' that the source is endorsed as authoritative: it is because the source is authoritative. It is remarkable