

accept the invalidity of his priestly orders and applies for entry into the Church is horrified and bewildered to find his very baptism quite unnecessarily called in question.

Is it too much to ask in this matter for a more sincere application of Catholic theology and papal instructions?

ADRIAN HASTINGS



REVIEWS

CHRIST, OUR LADY AND THE CHURCH. By M.-J. Congar, O.P. A Study in Eirenic Theology. Translated with an Introduction by Henry St John, O.P. (Longmans; 8s. 6d.)

The subtitle indicates that Fr Congar's treatment of his subject is an appeal to Protestants to look with more sympathy on the Catholic doctrines of our Lady and the Church. These doctrines, as the Catholic Church understands them, are so harmoniously connected with the doctrines of the Incarnation, as defined in Chalcedon, that it should be possible for all who accept Chalcedon to understand them sympathetically. Fr Congar sees it as nothing short of tragedy that the agreement of Catholic, Protestant and Orthodox in accepting Chalcedon has not succeeded in preventing contradictory interpretations of the meaning and implications of its definitions. As between Catholics and Protestants, surely the creation of such misunderstanding is a masterwork of the devil. 'A spirit, schismatic in the strictest sense of the word, seems to have been diabolically inspired in modern man, a spirit which looks for opposition and difference in every possible way, and turns thereby the very thing that could be shared with others in a spirit of unity into a reason for antagonism.'

Fr Henry St John, in his valuable preface, points out that such antagonism about the understanding of the consequences of the Incarnation exists much more between Catholics and Reformed Protestants, than between ourselves and the greater part of English Protestants. This, however, does not prevent Fr Congar's book having a great value in this country; for most of the difficulties felt about our doctrines by Lutherans and Calvinists contribute to maintain a certain recurring tension between Catholics and Protestants here.

Fr Congar's book, then, will have great value in helping Protestants to gain a more balanced view of the position of our Lady and the Church in the world which has been honoured by God present in the flesh. But it is also an appeal to Catholics to avoid those unfortunate

theological errors which still occasionally find their way into spiritual writings more inspired by someone's favourite devotion than balanced in their underlying doctrine. The author shows clearly the importance, not only for the sake of excluding unnecessary difficulties for non-Catholics, but even more for the sake of the truth of the Incarnation, of careful and prudent expression. It is particularly gratifying to see that Fr Congar takes the opportunity to castigate the view, occasionally unfortunately expressed, that our Lady can in some way be more merciful or more approachable than our divine Lord.

It is, finally, a treat to read a French book so impeccably translated as this. It is a useful addition to our ecumenical literature.

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THE LIBRARY OF CHRISTIAN CLASSICS. Vol. V. Early Latin Theology, Ed. by Professor S. L. Greenslade. Vol. X. A Scholastic Miscellany. Professor A. M. Fairweather. (S.C.M. Press Ltd., each vol. 30s.)

The continuing publication of the Library of Christian Classics is one more piece of evidence that there is an increasing interest in Anglo-America in patristic writings and also perhaps that a decreasing number are able to read them in the original. Ignorance of Latin is less disastrous in the study of the scholastics than in that of those great and very individual stylists the Latin Fathers. The scholastics in volume X remain recognizably scholastic. In volume V there is little to suggest the quality of the Latin prose in Professor Greenslade's always accurate and not infrequently pedestrian translations.

In other ways also volume V is the more disappointing of the two. Partly this may be because of the promise of its title and the known distinction of its editor. It contains nothing from St Hilary of Poitiers or from Lactantius or from the author of the *De Trinitate*, or from Arnobius or from Minucius Felix. It contains very little theology either in the modern, medieval or patristic sense. The extracts deal primarily with some ideals of Christian life and some conceptions of the Church and of its relations with the civil power. It consists of some very characteristic passages from the writings of St Cyprian and of excerpts from Tertullian at his least significant, St Jerome at his least attractive, and from St Ambrose at his least inspired.

The title of volume X, 'A Scholastic Miscellany: Anselm to Ockham', is an accurate enough description. It is a miscellany. It begins with Anselm, it ends with Ockham, and it consists of excerpts from scholastics if the term is used widely enough to include John of Salisbury. But it is hard to find any principle on which the miscellany has been constructed. It seems in fact to be three quite different books. The first and the most valuable consists of a selection from the writings of St Anselm, well chosen, carefully and accurately translated, with a