

Book Reviews

grimace, giving us a picture of gentle, mellow tints. He makes it appear a simple, natural thing, and there is very little excitement. So we go on until he bids us farewell at the door of the Benedictine novitiate. Revoking our initial flippancy, we should describe the book finally as the pleasing self-portrait of a very likeable person.

J.M.

TWO MEN OF ALEXANDRIA: Philo, born B.C. 20; Origen, born A.D. 185. Some of their shorter sayings and incidental side issues, collected and translated by Herbert Gaussen, M.A. (Heath Cranton, 1930; pp. 81; 2/-.)

It was a good idea to collect some of these pithy sayings such as 'There are people who talk of good things but cannot practise them' (Philo), or the acute remark of Origen that 'Christ ventured on an enterprise that was beyond human nature, and venturing, succeeded.' 'God,' says Philo, 'is not like little children who play on the sea-shore, and make sand-heaps, only to knock them down with their hands.' Many of the sentences quoted from Origen are interesting, but a fair number seem rather pointless, perhaps because they are wrenched from their context; why tell us, for example, that 'the two blind men healed by Christ are (according to Origen) Israel and Judah'?

H.P.

EAST WIND. By Doreen Smith. (Burns, Oates & Washbourne; 7/6.)

I dislike the first ninety pages of this book. I find the frequent parentheses irritating, to begin with; the author is obtrusive, so that while she holds up the action to make her own personal observations her characters are like puppets waiting for the strings to jerk again; and I have the impression that the heroine's discontent is the author's own, and it is tiresome; on page 29 *Janet* goes out, much to her mother's annoyance, but she returns so quickly that the annoyance is entirely unconvincing; and there are other defects. The trouble seems to be that Miss Smith is striving to write a 'Catholic novel' instead of getting on with the story she has to tell: that really begins at page 90 and is as commanding as the earlier part is wearisome; it grips; the characters are alive, and *Janet* and *Martin* are delightful, but the mixed-marriage question must be regarded as fortuitous; *Teresa* wrecked her life not because she married a heretic but because she did not marry for love; and in the light of after events the account of the Protestant days and sneers

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of the heroine seems rather cheap and pointless. Miss Smith has literary ability, and if she writes her stories without prejudice she will give us the kind of Catholic novel that is wanted.

R.R.

RELIGIONS OF AUTHORITY AND THE RELIGION OF THE SPIRIT, WITH OTHER ESSAYS APOLOGETICAL AND CRITICAL. By Dom Cuthbert Butler. (Sheed & Ward, 1930; pp. 190; 5/-.)

Very rarely can it be the case that essays written between twenty-five and thirty-five years ago can be so well worth re-printing as these by Abbot Butler. The first essay gives its title to the whole collection and is an examination of the teachings of Auguste Sabatier in his *Réligions d'Autorité et la Réligion de l'Esprit*, 1904. Abbot Butler shews how like and yet how unlike to Catholicism are the views put forward by Sabatier, how he accepts practically everything for which Catholics had in the past to fight, yet how completely his views cut the ground from under the feet of the Catholic apologist by offering a purely naturalistic account of what he concedes to be facts of history. But is it possible to maintain any truly Catholic position without the basis of dogmatic definition? The Essay on *The Modern Critical and Historical School* was originally a lecture delivered to the Historical Research Society in 1898, but is as full of interest to-day as it was thirty years ago; it sketches the lines on which modern investigations in New Testament study, Ecclesiastical History and Christian origins have been pursued. The third paper deals in the main with Harnack's handling of the problems presented by early Christian literature. As this paper was contributed to the *Dublin Review* so far back as 1899 it unfortunately gives Harnack's earlier and not his later views. It is a pity that these were not stated in an appendix, for, as everyone knows, the great critic radically changed his opinions on the dating of the New Testament books, see his *Date of the Acts and Synoptic Gospels*, translated into English in 1911. This renders the otherwise interesting Chronological Tables given on pp. 99-104 useless. But the paper on *Bishop Lightfoot and the Early Roman See*, though written as far back as 1893, remains as fresh and valuable as ever. The volume closes with two new papers, one on the so-called answer to Mr. Vernon Johnson's *One Lord, One Faith*, and the other on Frederick von Hugel, reprinted from the *Tablet* of February 14th, 1925.

The Abbot writes with the ease and simplicity begotten of real familiarity with his subject. He shows us how, while the attack on Christianity is perpetually shifting its ground, the