

von Hügel, Loisy, etc.) appeared in 1960. The volume of letters under review contains Blondel's own hitherto unpublished philosophic letters written before 1914, dealing with *L'Action*, *La Lettre sur L'Apologétique*, the dimensions of philosophy, reason and Christian faith, immanence and transcendence. Blondel regarded traditional apologetics as too remote and too abstract, precisely in that it sought to justify revealed religion objectively: treating the object of faith as a *thing* whose motives of credibility could be clearly deciphered and justified. Since this approach has no appeal to the modern unbeliever it must be supplemented. This can be done only by the 'method of immanence': revealing the subjective inadequacy of human action and thus preparing the unbeliever for accepting supernatural revelation. Blondel insisted that this is the task of philosophy. On these grounds he constantly reiterated that his own efforts were purely philosophical. Perhaps this had something to do with the theologians' contention that Blondel destroyed the supernatural by saying it was a necessary complementation to nature. Indeed, it sounds philosophically odd to claim that the *vinculum substantiale* of Leibniz is the Incarnate Word; or that the correct synthesis of the Hegelian dialectic is Christ, the Emmanuel.

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A PHILOSOPHY OF GOD, by Thomas Gornall, S.J.; Darton, Longman and Todd ; 21s.

The physical appearance of this book and the opening pages (a resumé of ancient and eighteenth and nineteenth century philosophies) create the illusion that this is going to be a work of vulgarization. It is nothing of the sort. Even as the book proceeds the impression lingers that it is philosophy for the millions, but that is an outcome of the clearness of thought and presentation throughout. A number of objections spring to the mind only to be disarmed. For instance, this professes to be a philosophical discourse, yet it is interspersed with facts of revelation. Again the book is ostensibly addressed to those leaving secondary schools, yet it is a serious piece of philosophical writing. The order of topics departs from the norm: a section on the attributes of God precedes a consideration of the proofs of God's existence. This is actually an economy and makes for clarity in dealing with the proofs. A foreword anticipates all these objections. Not the least pleasing feature is that controversies within the Thomist school are delicately avoided. The particular emphases which Fr. Gornall gives this classical Thomist Natural Theology are his analysis of the concept of infinite being in treating of the divine attributes, and his extended explanation of contingent being in the proof of God's existence. A comfort is provided for those who have difficulty in accepting St Thomas' proofs where Fr Gornall discusses how far the proofs are likely to carry conviction. Any student of Natural Theology will get more than his money's worth in buying this book.

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