

with Scripture and the Fathers, especially the Alexandrians, Newman had a vivid perception of the historical relationships of the plan of salvation. Part Three deals with the Unity and Catholicity of the Church. She has a universal mission, an inner unity that makes her independent of the changes of society, and a fulness of teaching shared only in part by other bodies. Many truths exist latent and dispersed outside the Church; she alone has the synthesis of them all. Catholics hold firmly to the truths of faith; other matters they discuss freely. Other bodies, when their disagreements are subtracted, have little left on which to agree. Already in 1829 Newman saw the necessity for the Church's visible unity; from 1840 he realized that she must exist as a single organism; no federative theory can suffice. The basis of visible unity is unity of faith. It is impossible that such bodies as the Anglican, divided in faith, should be part of the Church of Christ. This implies no lack of sympathy with separated Christians as individuals, nor any imprudent haste in promoting their conversion. The two final parts are concerned with the life of the Church in the world, and the role of the faithful. Valuable is an extract of thirty pages from Newman's Catholic Preface to the *Via Media*: a defence of the Church as she actually is, in view of her threefold office of teaching, ruling, and worshipping. At the end of the book is a complete article from *The Rambler* of July 1859, 'On consulting the Faithfull (*sic*) in matters of doctrine', that is difficult to find elsewhere.

The translations are excellent on the whole; very rarely obscure; but there are faults of editing: e.g. 'Hawkin', for Hawkins; M. G. Ward, for W. G.; and other slips have been noticed.

JOHN HIGGENS, O.S.B.

THE SHEEPFOLD AND THE SHEPHERD. By Dom Columba Cary-Elwes, O.S.B. (Longmans; 15s.)

The most important thing about Dom Columba's book is surely the spirit in which it is written. He states his governing principle early in his book: 'Unity will not be achieved by argument, nor by thinking alone. We do not all go on our knees enough and in humility, imploring God to give us in this dilemma understanding and love. "Deus caritas est" and "Dominus illuminatio mea et salus mea" might well be our daily prayer' (p. 14). This is unquestionably the right approach to the problems of Christian unity which form the subject of this book—an approach in humility, prayer, and love. The theme of love Dom Columba develops in a most attractive chapter, 'Presiding in Love', which stresses a fundamental aspect of the Church of which we are all-too-little conscious, and of which our separated brothers hear from us even less.

There is, of course, much more to the book than that—there are chapters on the nature of the Church, on the development of doctrine, on the nature of infallibility and so on. By reason of their brevity these chapters are little more than summaries of the essential Catholic position (the important point of the infallibility of the *Church* might have been examined more fully), and many of those who do not accept that position will perhaps remain unconvinced. I lent this book to a Baptist minister who in fact remained unconvinced by the exposition, but he did note the spirit of Christian love in which the book had been written, and this spirit makes an impression. A spirit of pride or contempt, a lack of love, never attracts—this is a lesson we all of us have to learn more profoundly. Dom Columba's book is one of the signs that consciousness of this need is abroad and growing. Such signs are undoubtedly most heartening for the future.

E.M.J.

GOD THE UNKNOWN AND OTHER ESSAYS. By Victor White, O.P., S.T.M. (Harvill Press; 18s.)

I have read this book twice, the second time with greater pleasure and admiration than the first. All the topics treated are interesting in themselves and most pertinent to the relations between Catholic and contemporary thought, whether the latter be non-Catholic Christian, Evangelical and Greek, or Hindu. The book, however, is important perhaps as much for the spirit in which it is written as for what is actually said—though so many good things are said that one despairs of doing justice to Father White's penetration and balance in a review necessarily so short.

The book is divided into three parts: God and Our Knowledge of Him; The Incarnation, Atonement and Grace; The Church and Her Relations with Non-Catholics. The titles of the essays, if merely read in the table of contents, might suggest a collection of occasional essays; but there is an underlying unity of approach which makes the book one real whole. This unity derives largely from Father White's different illustrations of the need of delicacy and balance in theological expression.

The first part of the book has five essays: 'The Theologian's Task', 'The Unknown God', 'Talk about God', 'Prelude to the Five Ways', and 'The Platonic Tradition in St Thomas'; the first four in substance face the difficulty: 'If we cannot know what God is, as we cannot, how can any reasoning establish that God exists?' To give Father White's satisfactory answer, drawn from St Thomas, would deprive readers of the book of the pleasure of following as neatly argued a bit of interpretation of St Thomas as they are apt to find anywhere. The last essay