

misunderstanding in his chapter devoted to the Council. In the chapter on the alleged argument in a circle, in a sense the *pièce de résistance* of Salmon's book, the reasoning is easily shown to be based on the fallacy of confusing infallibility with certitude.

Altogether this is a book admirably suited to its purpose. The authors of the now famous *Infallible Fallacies*, who seem to have been not unacquainted with Salmon's work, devoted exactly thirty lines of print to the subject of Papal infallibility; the silliest of them was the one which concluded that the doctrine is *nonsense*. It is to be hoped that they and many others will read Abbot Butler's book and that one of its principal effects will be greatly to diminish, if not entirely to abolish, Anglican dependence on Salmon, and the type of controversy it has encouraged.

HENRY ST JOHN, O.P

SANCTIFYING GRACE. By Aegidius Doolan, O.P., S.T.M. (Mercier Press, Cork; 7s. 6d.)

ORDER AND LAW. By Aegidius Doolan, O.P., S.T.M. (Dominican Publications, Dublin; 12s. 6d.)

These two books are in theme closely connected. Both are concerned with the springs of human enterprise and behaviour, grace being a newness of life coming from God, and law the standard of orderly life in community. The first is a useful introduction to a theological understanding of the mystery of sanctifying grace in the light of St Thomas's teaching. The earlier chapters dealing with the life of grace as expressed in Holy Scripture and in the Liturgy seem disappointingly slight. The following chapters have rather a different wave-length and are fuller and more concentrated. Possibly they presume too much in a reader who is unaccustomed to scholastic approaches and whose language is other than that of the English translation of the *Summa*. It cannot be too readily assumed that the names of Aristotle or Aquinas immediately strike a bell, or indeed mean very much as authorities to the uninitiated. And one would suppose that Latin and Greek quotations would be lost on them. This is the first volume of the 'Spiritual Life' Series published by the Mercier Press.

The second book, a more comprehensive work, is an elementary theological treatise on law and justice, following more or less the ground-plan of the *Summa Theologica*. The matter is brought down to earth by being related to some popular problems. The fullest treatment seems to be given to the subject of property. It seems certain that in the view of St Thomas, before the Fall there would have been common ownership. (cf. I, 98, i, ad 3.) What nowadays is called *social* justice is not another name for *general* justice. It includes not only what individuals

do for the community, but also what the community does for the individual, and what members of the community do for each other. Birth-prevention is bad enough without calling it murder. The question of hunger-strike is touched on in passing, but not resolved. The bombing of military targets is mentioned more than once, but left rather in the air without reference to atomic warfare. As peace depends on world order we should have liked to see some development on international law.

When Father Aegidius talks of Ireland being excluded from the United Nations he is speaking off the theological record to an Irish audience, and has not said the last word. No doubt, ideally, if all the nations had a perfect charity the United Nations would be spared the threat of war. Unfortunately things are not so simple, and history shows that even in Catholic lands, politics come before religion.

Students of social science will find here an elementary introduction in synthetic form to Catholic social theory according to the principles of Aquinas. It is not quite correct to call this study a 'social philosophy' since it is a popularized theology of social order based on authority, with a good sprinkling of moralizing asides.

The Irish Dominican Publications must be congratulated on producing a well-printed volume.

AMBROSE FARRELL, O.P.

EXPERIENCE AND INTERPRETATION; the Gifford Lectures 1952, second series. By C. E. Raven. (Cambridge University Press; 21s.)

Canon Raven has called his Gifford lectures an attempt to set out a modern *Religio Medici*, implying perhaps that it is still paradoxical for a man of science to profess any religion. His main contention is that both science and religion are interpretations of experiences which are in reality prior to them; the experiences themselves cannot be formulated except through the interpretations which allow us to understand them and communicate them to others. It was a presupposition of the centuries during which Cartesian influence predominated, that once conceptual terms had been found for expressing experience, the experience itself could be safely forgotten; to our own less parochial awareness, no longer limited either in space or in time by the Greeks, experience seems more important than any of the ways in which we formulate it. The consequence is that we now have a chance of reconciling science and theology in a way that was impossible while each was looked on as an abstract system isolated in its own terminology. Canon Raven's book is important for the very reason that his constant care is to get behind superficial oppositions to a level at which they merge in a single experience. His book is far from perfect; readers must hack their way through the jungle of its learning; it is seldom