

REVIEWS

wasted the time he did in attacking the carpenter theory of creation (as he called it), and other anthropomorphic theology he found in third-rate theologians, under the impression that it was the orthodox Christian doctrine. One of the many valuable services rendered by Mr. Noyes is to make us realize afresh the supreme importance of a real understanding of the true doctrine of God, and especially of those truths so much insisted on by St. Augustine and St. Thomas—I mean, for instance, the truth summed up in St. Augustine's phrase: 'Si comprehendis, non est Deus,' and the truth that God is at once immanent because so transcendent. Has all this vital doctrine about God ever been presented to English readers in such worthy English and at the same time so lucidly and cogently as it is presented here?

This is, perhaps, the most valuable part of the book, but there are other things in it hardly less valuable. We can but refer to the argument for the existence of God drawn from the presence of Beauty and other values in the universe, and to the specific argument for Christianity. Mr. Noyes has written nothing that is not arresting, and the whole book will well repay study. The reader may doubt whether Mr. Noyes' statement of one or two doctrines (*e.g.*, the Fall and the Atonement) is altogether acceptable, but he is not likely to question the greatness of the book as a whole, the fine quality of its thought and expression, and the surprisingly wide, yet accurate and discerning, reading of its author.

L.W.

THE MYSTERY OF STIGMATA FROM CATHERINE EMMERICH TO TERESA NEUMANN. By Jeanne Danemaris. With an Epilogue by Georges Goyau of the Académie Française. Translated from the French by Warre B. Wells. (Burns Oates & Washbourne; 5/-.)

Wide reading, travel in search of the most reliable information and, in the case of Teresa Neumann, personal observation, have gone to the making of this book; and the writer recounts with lively charm the adventures of her quest. Except for the mention of some other stigmatized, ancient and contemporary, the book deals with Catherine Emmerich and Teresa Neumann alone.

One is impressed by the scrupulously searching investigation and supervision of cases of stigmata by the ecclesiastical authorities to discover its origin and prevent all possible fraud. Catherine Emmerich, indeed, was treated with needlessly cruel indelicacy. When inclined to be repelled by the publicity which the stigmatized have to endure, we must remember that to stop all visits and all scientific investigation would be to stop the

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consequent conversions from sin, heresy or unbelief. Besides are not these sufferers commissioned to reproduce the Passion of Christ for the benefit of a too forgetful world, and to share His humiliations?

The stigmata, the tears of blood, the complete abstinence for years from food and drink and other bodily phenomena, are beyond all possible doubt. On the credibility of visions and revelations the Church herself refrains from judging even in the case of canonized saints, but events have many times proved both Catherine and Teresa to have known facts which they could not have discovered naturally. Apart from her ecstatic states, Teresa is a simple, practical woman, full of common-sense, healthy in mind and body, and one would say decidedly unimaginative.

The English rendering has the great and rare merit of not being obviously a translation, except perhaps occasionally in quotations from German—indeed it is sometimes even jarringly colloquial.

M. B.

CATHOLIC EVIDENCE TRAINING OUTLINES. Compiled by Maisie Ward and F. J. Sheed, with a foreword by His Eminence Cardinal Bourne. Third edition. (Sheed & Ward; 3/6.)

That this little volume should have been reprinted six times and that a third edition enlarged and developed should be needed after only nine years shows that the need of such a manual is felt and that it has been met. An Introduction on what is, perhaps unfortunately, styled 'the New Apologetic,' is now prefixed. It is valuable if only as an indication of the progress made and of the change which has—largely owing to the unselfish work of the C.E.G.—come over the habitués of the 'pitches.' The term 'New Approach' might serve as a better indication of its purport.

A person interested in the work of the Guild and contemplating in half-doubting fashion the possibility of taking it up for himself might at first sight be repelled by this Introduction; for it presents a picture of the work of the 'finished' and long-experienced speaker, of one who has met and dealt with many and varying crowds. It might have been better to give it as an Appendix. A further difficulty is that of the immature, inchoate Guild which has to train itself and can rarely secure the assistance of a priest, still more rarely of a priest familiar with the platform. No case is harder to meet; but a judicious study of these pages should provide many a suggestion for those who are fired with the laudable desire to start a branch of the Guild but find themselves practically single-handed.