

not to be offered to Christ because he was incarnate of a woman, but because the Son is begotten (*gennetos*) of the Father. The lengthy note on this passage, likewise, obscures the reason for Origen's statement, which is surely to be sought in the subordinationist tendencies in his trinitarian theology. The appendices and notes are scholarly, and the latter often helpful.

A.M.

MARY'S PART IN OUR REDEMPTION. By Mgr Canon G. D. Smith, D.D., PH.D. (Burns Oates; 12s. 6d.)

COURT TRAITÉ DE THÉOLOGIE MARIALE. Par René Laurentin. (Paris, Lethielleux).

LA VIERGE MARIE DANS NOTRE VIE D'HOMMES. Par P. Donceur, S.J. (Desclée).

We wholeheartedly welcome this revised edition of the work which on its first appearance sixteen years ago was reviewed in *BLACKFRIARS*. There is very little to add to the unqualified praise which was then offered. Its permanent value is shown by the fact that Mgr Smith has scarcely found it necessary to make the slightest alteration in what he has already written. The only improvements that we have noticed are the addition of certain utterances of Pope Pius XII, under the title of 'Co-Redemptrix', and especially in view of the dogmatic definition of the Assumption, and the tracing of a text of St Thomas to St Augustine. Corresponding references have been inserted into the Index.

Dr Laurentin's book is a first-class theological study of our Lady, and may be regarded as complementary to that of Mgr Smith, whose name should now be in the index of the present book. The work is divided into two parts; in the first is given the historical development of Marian doctrine, in the second a doctrinal exposition. Its style of writing is such that it may be read with equal profit by trained theologians and by ordinary readers. There are very many penetrating reflections and insights. Dr Laurentin has observed that the definition of the Assumption has opened up fresh avenues of exploration. The problem of our Lady's co-redemptive work seems to have been given a fresh orientation by being placed in a new setting. It is no longer a question of proving or defending a thesis, but of reaching deeper insights into Mary's part in our redemption. The words of St Irenaeus are certainly striking: 'Mary has been made for herself and for the whole human race the cause of salvation', but 'Marie n'est pas médiatrice comme le Christ, mais sous le Christ, et en lui'. (p. 91, n. 19.)

The study of biblical passages throws considerable light on the

person of our Lady in early history. Some may not be entirely convinced that the texts of the Apocalypse in their literal meaning refer to her.

The *Table Rectificative* at the end, which is very full, arranges the sources as found in the Greek and Latin Patrology of Migne, placing them in chronological order, with critical and bibliographical notes. While these cannot be claimed as final, they do offer assignments and corrections which will have to be taken into account by all serious scholars working in the historical field of Marian theology.

The style of Père Donccœur's essay is very different from that of the two other works. The manner is reflective, and is an endeavour to show how the Blessed Virgin may be a living and conscious reality in a man's life, no matter what his occupation may be. Thus we are told that the Lutheran Hindenburg kept before him on his table a statue of our Lady, and could see in her the incarnation of those essential human values which he prized most for his own life. The hardened sinner may perhaps not venture to utter the 'Our Father', though he may say the 'Hail Mary' without fear of commitment. Such notions belong to poetry rather than to theology, but are not devoid of effect.

AMBROSE FARRELL, O.P.

ONE AND HOLY. By Karl Adam. Translated by Cecily Hastings. (Sheed and Ward; 7s. 6d.)

It would be hard to think of any Catholic theologian better fitted than Dr Karl Adam to deal with the delicate yet imperative problem of Christian unity. His *Spirit of Catholicism* is by now established as a classic exposition of the fulness of Catholic faith and his personal influence in Germany has immensely assisted the work of Christian reconciliation. In the three lectures delivered to the *Una Sancta* movement, now admirably translated as *One and Holy*, Dr Adam deals with the roots of the Reformation (and in so doing faces quite fearlessly the appalling abuses of the late medieval Church), considers the special problem of Luther and finally discusses the prerequisites of any hope for Christian reunion.

Dr Adam was speaking to a German audience and his lectures are therefore weighted with specially German preoccupations. Yet it is valuable to remember that it is in Germany, as a result of their common sufferings under the Nazi regime and after, that Christians of different allegiance have in our time effectively learnt to live together and to work for unity. Here the whole Church can learn from Germany, and just as it was Luther's rebellion that destroyed the unity of the Latin Church so, it may be, that Germany, under God's providence, will one day be the territory of return. And Dr Adam asserts the bold, but surely just, paradox that 'rapprochement between Catholicism and