

There are over forty essays in this selection: they are literary, general, religious, sociological. Many of them might have been written recently, so apt are they in these days. Chesterton's deep understanding of, and love for, humanity, the Common Man, shines through them all. One finishes the final whimsy on 'If Don John of Austria had married the Queen of Scots' with a feeling of regret. But, happily, there is more to follow.

K.M.

LE CŒUR. *Études Carmélitaines*. (Desclée de Brouwer; 20s.)

The appearance of another volume of *Études Carmélitaines* always means that psychologists, theologians, and the more alert Catholic public will have sufficient food for thought to last them through many months—and even longer. Though the food is always of a high standard one can never anticipate what precisely it will consist of, and one's fellow guests invariably include unexpected personages. When the discussion is concerned, as here, with the symbolism of the heart in various religions, one takes Claudel for granted, as also Massignon, Swami Adidevanda and Louis Bernaert, but who would have anticipated meeting Sartre in '*La fraternité chez—J. P. Sartre*', or, even less likely, Comte in '*Auguste Comte et le règne du cœur*'? The fact that one does meet them, and that they do not seem out of place alongside Saints Gertrude, Mechtild and Margaret Mary, is a tribute to the all-embracing charity of the French Carmelites.

For the most part *Le cœur* is concerned with the history and the vicissitudes of 'devotion' to the Sacred Heart—or 'cult' of the Sacred Heart if that is the more theologically acceptable term. This section includes a forty-six page essay by P. Debongnie which will interest the historian of medieval spirituality and fascinate the deep-psychologist. It also contains a long account by P. Derumaux of the younger generation's reaction against the Sacred Heart devotion of their elders, explaining the reasons for it and giving very good advice about how the cult may be revived. From a pastoral viewpoint these pages on making the cult more scriptural, more theological and genuinely liturgical are likely to prove extremely helpful. Priests who work along these lines and are prepared to adorn their churches with the tremendously powerful Madonna of the Port-Lligat by Dali (illustration on p. 286) may very well find this the way to the hearts of the younger generation.

Of the other first-rate essays in this collection two are particularly noteworthy, one on affective categories in scholasticism by P. Chenu, and the other by P. Philippe de la Trinité setting the whole question into its correct Trinitarian context. It is sincerely to be hoped that no one will start muttering 'existentialist' over P. Chenu's contribution

simply because he points out those elements in St Thomas which must give the 'essentialists' perpetual nightmares.

D.N.

CONDITIONS OF FREEDOM. By John Macmurray. (Faber; 6s.)

These three lectures, delivered in America, describe man's nature, his predicament, in general, and his predicament in particular as it is today. It is a beautifully argued work, moving steadily and logically, with never a sentence too many or an irrelevant idea, from the meta-physical basis of man's essentially free nature, requiring the material co-operation and the spiritual fellowship of other men, through to the immediate demands which are made on mankind by the world today. In the early part of the book Professor Macmurray emphasises the fact that man today has lost, to a great degree, the ability he once had to make himself free by curtailing his own desires ('it has now gone out of fashion') and that conversely he has made himself more servile by modern technology which has served to increase these desires numerically. Politically and economically, the freedom of primitive societies has gone, and is increasingly going, and in its place is as yet little but incipiently world-wide tyrannies—and this is inevitable because 'a system of independent sovereign States in a world which is economically one society *cannot* achieve justice and must destroy freedom' (p. 42). The limited freedoms of our traditional communities will continue to dwindle unless we can universalise them; and yet the most likely form for a world state to take is a totalitarian one. 'A communist unification of the world is therefore a real possibility. A third world war, in my opinion, whatever its outcome would make it a certainty' (p. 68). The struggle for freedom would then have to start again; 'within the world-empire, we [Christians] should find ourselves in the same position as the Jews [he seems to mean Christian Jews] within the Roman Empire in the time of Christ; facing the same problems of transforming a world co-operation into a world fellowship' (p. 103). Only the Christian Church could do that, in his final paragraphs he says, and this is its mission. But here, to be truthful, the thesis collapses; an idea of historical destiny is postulated, which is not valid without an incarnation and a Church. Professor Macmurray's definitions of religion do not, however, mention God, 'to maintain and increase human fellowship is the function of religion' (p. 97); and he makes it quite clear that he does not understand the real sacramental basis of the Church: 'In the activities of a great church, for example, the communion of its members can only be *symbolised* in its service and rituals. It can be *realised* only in the direct fellowship of the persons who constitute its membership.' The book gives the complete picture as seen by the natural intelligence, plus an intuition, from history, that