

the word 'Breakthrough', while certainly eye-catching, is too dramatic a description: it was more the slow, painful erosion of a granite-like edifice. For the history has been one of slow, stuttering painful progress; and at times the participants must have been close to total gloom and despair. A slow, painful and complicated history then; and the story is well told by Mark Schoof to whom we should be grateful for giving us the fruits of his obviously considerable scholarship in such a light, easy, lucid and often humorous style; my only niggling complaint is the quite astonishing frequency of the word 'concrete'; though whether this is the fault of the author or the fine translator, N. D. Smith, I don't know.

We also owe a debt of gratitude to the participants in the story, for their learning and scholarship, their profound faith, their originality, their humility, and certainly their tenacity and courage in the face of the most impossible and often shameful opposition of the 'Roman theologians'—men like Newman (of whom it is encouraging to know that his opponents said of him that 'he had an infinite capacity for not reading important books'), whose original thinking about the historical development of dogma was to play such an important role later on, and who yet was regarded with suspicion well into the twentieth century as a forerunner of Modernism.

In the German tradition there were people like Karl Muth founding the highly influential journal *Hochland* at the end of the nineteenth century; and Schell, who lived until 1906 after doing pioneer work on apologetics, only to find to his horror and disbelief that his major work on that subject had been placed on the Index in 1898. Between the wars there was the work of the German school who introduced into theology the phenomenological method of Husserl, Scheler and Heidegger. There was Romano Guardini, to whom Conciliar theology owes a considerable debt in ecclesiology,

liturgy and the whole question of Christianity in the modern world; and, of course, there was Karl Adam at Tübingen, who was the first to introduce Karl Barth to a wider circle of Catholic readers through his articles in *Hochland*. In Germany, too, there was the work of Odo Casel on liturgical renewal, Jungmann on catechetics and, of course, Karl Rahner who has been one of the most important theologians up to and beyond Vatican II.

In the French tradition the list is too long to elaborate in a review, but mention should be made of the Catholic literary revival with its roots going back beyond the First World War, and of one of the most powerful forces leading to renewal in French Catholic life from the 1930s onwards—The Young Christian Workers, together with the efforts of Cardinal Suhard in the *Mission de France* and the Worker Priest Movement. Then there was the work of the Jesuit Theological Faculty at Lyons, Fourvière, and the Dominican centre of Le Saulchoir. The work there is almost personified in M.-D. Chenu, who had done such brilliant work on St Thomas and yet found one of his books put on the Index as late as 1942. Chenu cannot be mentioned without noting the work his fellow Dominican, Yves Congar, who suffered more than most at the hands of the Church from 1939 almost up to Vatican II. Nor can we leave out of the list that other illustrious Dominican and colleague of Mark Schoof, E. Schillebeeckx.

The Second Vatican Council provided the story with a much happier ending than could possibly have been dreamed of twelve years ago. That this is so is largely due to the courage and deep faith of these and many other men. Our thanks are due to Mark Schoof for unravelling such a complicated history, and not least for providing us with a quite massive bibliography to document it all.

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THE RELIGIOUS EXPERIENCE OF MANKIND, by Ninian Smart. *Collins*, 1971. 735 pp. Hardback £2.10. Fontana 75p.

From any point of view, this book is an impressive job in its compression of a vast number of facts into a relatively small container without undue distortion. For anybody who wants to 'take up' comparative religion, or who would wish to have a little encyclopaedia of religions at hand, this book will be most valuable. Professor Smart, however, has

succeeded in being more than a compiler; he seeks to note, briefly though it be, the strands of experience and insight which are the links between, or the boundaries of, the great world-views (for Marxism and Humanism are accommodated here). In doing so, he reveals a not inconsiderable degree of empathy, which avoids the rocks of rigidity and the shoals of

eclecticism. On Christianity his witness is *suaviter in modo, fortiter in re*. 'It would be surprising if the first Christians' retrospective interpretation of the meal as something specially instituted by Jesus was wrong.'

Inevitably, there are a number of remarks with which some readers may feel a little unsatisfied. One would like to know the evidence for the assertion on page 618 that 'in eighteenth-century Cardiganshire, for instance, less than a fifth of the population could be counted as Christian'. The statement (p. 167) that 'the Calvinistic Methodists of Wales follow Whitefield's type of Methodism' seems insufficiently to recognize the autonomy of the Welsh movement and the variations of theological position within it. It is surprising to find late seventeenth-century France quoted as a scene of increasing religious toleration (p. 598), and it is doubtful if Slavonic scholars would accept the claim as to the significance of 'the third Rome' idea in fifteenth-century Russia (p. 599).

More seriously, Professor Smart's method appears at its least satisfactory, in the shape of snippets linked by generalizations in the chapter on Prehistoric and Primitive Religions, where we find the names of Frazer, Freud, Otto, Spencer and Tylor, but not Dieterlen, Evans-Pritchard, Griaule, Lienhardt, Metraux, Stanner, and Monica Wilson.

This leads on to my fundamental reserve about this book, that Ninian Smart has so definitely, and surely so voluntarily, abstained from any use of the categories of analysis and classification of religions developed by the schools of Emile Durkheim and Max Weber. His wish is presumably to show religion as something other than an epiphenomenon of social processes; but one may wonder if Smart, in emphasizing so strongly the experiential side of religion over against its cultural context and social relationships is not in fact limiting our opportunities to grasp precisely this aspect of experience. For example, what Cohn has to say about the social background to the medieval ideal of voluntary poverty, or Firth has to tell us about the setting of Tikopia understanding of mana, adds a perspective without which our understanding of Franciscan spirituality, or mana as a term of general application, would be incomplete.

But this difference of approach is presumably one that will last until social anthropologists have shown that they are not reductionists, and the followers of comparative religion have recognized that even the tree whose leaves are for the healing of the nations must have its roots in the earth. At any rate, in the meanwhile, Professor Smart will have helped a great many people through this book.

ADRIAN EDWARDS, C.S.SP

ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Vol. XI: Man (Ia lxxv-lxxxiii), by Timothy Suttor. *Blackfriars; Eyre and Spottiswoods, London; McGraw-Hill, New York.* xviii + 286 pp. £2.10.

'Sometimes the orientation of a culture depends not on poetry, myth or legend, but on a highly technical treatise. The study on the *Categories* by the Aristotelian school was a case in point, and Boëthius's theological works were another. It is safe to suggest that this treatise on man was a third.' Whether or not there is an element of exaggeration in these opening words of the editor's introduction to the present volume, there can be little doubt either of its centrality in the whole scheme of the *Summa* or of the ruthless originality with which St Thomas handled his subject. As Dr Suttor says, 'one is struck by how little he repeated his predecessors, and how radically he reorganized the material they had left'. It is indeed impressive to note the almost violent determination with which the Angelic Doctor forces the concepts of Aristotelian anthropology into line with the Christian revelation; undoctored Aristotelianism would, for example, with its doctrine of the

soul as the form and the body as the matter of a human being, necessitate either that the soul perished at the moment of death or else that it lost its individuality and merged into one universal human consciousness. Nevertheless, in spite of all the difficulties he was convinced that, properly recast, Aristotelianism could do what was needed and that Platonism, for all its long history in Christian thought and the tremendous authority of St Augustine, could not. Dr Suttor is surely right in saying that although Aristotle was a useful catalyst, St Thomas's authentic genealogy as a psychologist is found in the first six Councils. It was not easy to maintain both that the soul survives death and also that the disembodied soul is less than a human being, since the human being is a composite of soul and body; nevertheless St Thomas managed it. And he would have been the first to insist that if his account was inadequate to do justice to the facts of revela-