

## Book Reviews

Passion free from that forming of images which is a hindrance to this kind of prayer? The writer of the interesting foreword says of the book that 'our Lord is explicitly mentioned not half a dozen times,' but this is very roughly speaking. As a matter of fact Our Lord is actually mentioned between twenty and thirty times.

There are several slips for which either printer or reader is to blame. Lines 23 and 24, p. 191, should be transposed.

It is to be hoped that Father John Evangelist's other works will be translated in what promises to be a valuable series of spiritual books.

M.B.

VERNON JOHNSON: ONE LORD: ONE FAITH. Cheap Edition; 28th thousand. Pp. 208. (Sheed & Ward; 1/- net.)

FATHER VERNON AND HIS CRITICS. By G. J. MacGillivray, M.A., Fisher House, Cambridge. Pp. 158. (Burns, Oates & Washbourne; 2/6 paper edition, 3/6 cloth.)

These two volumes have reached us together. No need to speak of the first-named save to welcome the cheap edition. Father MacGillivray deals faithfully with Messrs. Knox and Milner-White, who in their *One God and Father of all* attempted a reply to Father Vernon which unfortunately was no 'reply'—for it never touched the real problems raised but was content to beg the question at issue. The point which Father MacGillivray makes is one which every Catholic who read the 'Reply' felt, though perhaps he could not express it so clearly and forcibly as Father MacGillivray has done: that Messrs. Knox and Milner-White have been, all unwittingly, compelled to betray the ultra-Modernism which is the inevitable feature of Anglo-Catholicism. For they make reason their god. They never seem to realise that because our reason is and must be the starting-point of all faith—since grace does not destroy but perfects nature—it does not follow that reason is the final arbiter. Reason that investigates is one thing; reason illumined by faith is another. Nor do they realise that the secret of St. Paul is St. Peter. A cryptic saying yet the only valid explanation of Gal. i-ii. Let them ask themselves what would have been the fate of St. Paul had he not gone 'to Jerusalem to see Peter.' By thus 'bringing his intellect into subjection,' St. Paul became the Apostle of the Gentiles in fact. Had he not done so, he would have become—what? A 'Tarsian-Catholic.' Something out of its orbit, an aberration; merely a meteor, destructive of all that came in his path.

H.P.