

mysteries of the Faith, which would consist in using them as a drug—an ‘opium of the people’—to obliterate the bitterness of experience. It is significant that Guardini long ago adopted as a motto the words of Pascal: ‘Dogma is like the sun. One should not talk too much about it, but see things in the light of it.’

A special word of praise is due for the outstanding excellence of this translation, which was made by Miss Charlotte E. Forsyth of the Catholic University, Washington.

RONALD TORBET, O.P.

THE FREEDOM OF DOUBT. Reflections of a Natural Sceptic. By E.-A. Preyre. (Harvill Press; 18s.)

Mr Aldous Huxley has already familiarized us with the quest of the ‘highest common factor’ of mysticism of all sorts. We are now to learn, apparently, that even he failed to appreciate the whole range of the universality of his *philosophia perennis*. An entry dated 1941 provides a good clue both to the procedure and to the content of this ‘spiritual diary’ extending over the years 1918-1953. Under the heading ‘Meetings’, it consists of a list which includes: Montaigne, Kwang-Tze, The Greek Sceptics: Pyrrho, Saint John of the Cross, *The Thousand and One Nights*, The Bible, Johann Sebastian Bach, and Chinese painting. Perhaps, to be fair to M. Preyre’s scope, we should add the names of Descartes and Spinoza on the one hand, and those of the pseudo-Dionysius and Meister Eckhart on the other. (St Thomas Aquinas is, somewhat reluctantly, excluded because he thought that God was bound by the laws of logic.) These are some of the most frequently recurrent sources from which M. Preyre quotes brief extracts and offers equally brief, often aphoristic, comment. Material of such catholic range is adduced to describe the author’s journey from faith to doubt, and, ‘when doubt had shown itself to be arbitrary, from doubt to indetermination, that end where remains no mark of distinction. Indetermination, which, though it is the ultimate of scepticism, has found its most exact expression, not among the sceptical philosophers, but in those texts in which the mystics describe one of the final stages of their experience.’ To be sure, M. Preyre disowns any intention to represent the meaning attached by their authors to the formulae he utilizes for his own purposes; ‘there is no intention of affirming anything’, we are repeatedly warned. Nor, unfortunately, is there any attempt to examine whether expressions of such diverse sorts can be treated as obeying the same logic. The logical equivalence of the mystic’s and the sceptic’s language is established within the first twenty pages, marking the reflection of the years 1918-1921. The remaining pages (and years) are devoted to multiplying the evidence

for this identification. Combined with a general sense of the inadequacy of all language M. Preyre shows not the slightest hint of any uneasiness concerning the logical relations between particular kinds of language, between verbally similar expressions used in diverse ways and contexts; but then, he asks, has not the work of Russell, Wittgenstein, and the rest (referred to at second hand) shown us that all logics are only a matter of convention? 'Thought and the mind itself can be a prison for man until he frees himself by doubt from his faith in them', we are told; and by a subtle transformation of this 'can be' into 'is', the suggestion is made overwhelmingly plain that 'Scepticism leads to indetermination, and from indetermination there may surge up'—and here M. Preyre resorts to the lines of St John of the Cross—'I don't know what, found by chance . . .' Perhaps it should be added that the original edition was greeted by reviewers as written in a French of marked distinction.

A.M.

THE DEVELOPMENT OF CHRISTIAN WORSHIP. By Dom Benedict Steuart. (Longmans; 30s.)

A NEW LIGHT ON THE MASS. By Abbot Bernard Capelle. (Clonmore and Reynolds; 3s. 6d.)

THE HOLY MASS. By Dom Eugene Vandeur. (Burns Oates; 15s.)

THE FULLNESS OF SACRIFICE. By A. M. Crofts, O.P. (Sands; 12s. 6d.)

The last fifty years have seen an immense development in liturgical studies as well as a consolidation of the theology of the Mass. Perhaps a century from now this will be recognized as the most enduring achievement of the Catholic scholarship of our time. There has been a great need for a summary of the work that has been done, which, apart from such systematic studies as those of Duchesne, Cabrol, Casel and Jungmann, lies scattered in countless reviews and isolated essays. Dom Benedict Steuart's 'outline of liturgical history' therefore meets a real need, and, whatever qualifications scholars may want to make with regard to his treatment of particular subjects, it will be generally welcomed as a convenient and lucidly-arranged guide to a very confused territory. It should be an indispensable book for ecclesiastical students, and will be valuable, too, for the increasing number of lay-people whose devotion to the liturgy inspires them to be interested in its origins.

The present Pope has remarked that the modern liturgical revival is especially indebted to 'the devoted zeal of certain monasteries of the Benedictine Order', and among them Prinknash and Farnborough in this country are pre-eminent. Dom Benedict's whole life has been spent in the service of the liturgy in these monasteries, and his book