

BLACKFRIARS

must accept all miraculous facts, in a spirit of faith and gratitude.

The second miracle is an imaginary one, a necessary hypothesis for the otherwise matter-of-fact incidents which follow it. It concerns the discovery, by a community of Benedictine monks newly come to an ancient house of their Order in Cornwall, and the revivifying of a young monk of the same Order who had been hastily entombed for dead at the time of the Dissolution of the Monasteries under Henry VIII. The story of the burial and of the finding four hundred years later is vividly told. But this is equally true of the story as a whole which is narrated, as the Publishers' blurb justly says, "with such conviction, and with such a fine sense of history, that it seems the record of an actual experience." But that same blurb is mistaken in describing the book as "half parable, half fantasy," or in appearing to assume that "the universe to which it belongs," where "miracles can still happen," is not the everyday universe of the quite prosaic Catholic, not to speak of a Dominican Sister such as the authoress herself. That is to miss the true source of "such conviction" and the real point of the narrative.

The immediate approval with which the book has been met in the secular press is sufficient proof of its appeal as a mere story. But, as we have said, it is much more than a mere story—it is a spiritual treatise; and in this latter aspect it should have an even greater appeal for Catholics. This is not to say that all of them will necessarily be in entire agreement with every detail of the critique. Some may judge, for instance, that the mind of St. Ignatius has not been accurately interpreted, though the present writer is not expert enough to find fault here; others may think that not enough allowance has been made for modern difficulties and modern achievements in the spiritual order, and here the reviewer would be inclined to agree; and there may be other points that will be questioned. But that only goes to show that this book is not only a literary gem, but is justly provocative upon fundamental notions of deepest importance in the spiritual life; and from both these points of view it should be in the hands of all intelligent Catholics.

HILARY J. CARPENTER, O.P.

LE CATHOLICISME D'UN PASTEUR ANGLICAN. By M. H. Lelong, O.P. (Editions Alsatia, Paris; 3 frs.)

A faithful report, by a French Dominican, who makes no judgment on the problem involved, of conversations between himself and a young Anglo-Catholic clergyman. This young clergyman gives expression to the views of the most extreme wing of the Papalist group. They have rejected everything distinctive that the Church of England stands for, not only in doctrine but in outlook and ethos, and have adopted *en bloc* the

REVIEWS

idiom and practice of Latin Catholicism; they use the Latin Mass and service of Benediction, have instituted May and October devotions, and the Living Rosary, and even say the vernacular prayers after Mass enjoined by Leo XIII. There is no indication that they are in any way interested in movements of theological thought going on in other sections of the Church of England, or that they are unable to think of the Faith in any but a strictly Latin dress. The only theological work mentioned is a Catholic Manual of Moral Theology. The discussion on Anglican Orders seems to peter out just when the crux of the whole question (external intention) is approached, and a naive hope is expressed that corporate Reunion will be attained within a decade or two.

This group, concerning which his own co-religionists said to the author, rather sarcastically, "they are much more Roman than we are," and which, so he was told by ordinary Anglicans, "belongs to the Church of England only in name" will claim from us a certain interest and sympathy, since for all its extreme illogicality it does do something to keep the attention of Anglo-Catholicism as a whole fixed upon Rome; but we do not think that, in its present form its influence can ever be of great account or that its life within the Church of England will be of long duration.

HENRY ST. JOHN, O.P.

BIBLICAL STUDIES

It describes its class and its architectural lines to call Père Allo's II CORINTHIANS¹ a sister-commentary to his I CORINTHIANS, which it now joins, then, to provide first-class service for theologians. But it has third-class accommodation as well—to be serious, Père Allo writes expertly but not only for experts. He is a generous teacher, who never fails to give the critical student all the information he needs to be able to check the argument for himself; and he cares equally for the devout student, leading him to the sources—as distinct from the adventitious shallows, of edification.

II Corinthians is an epistle which one must know well if one would know St. Paul: see into the heart of the man, understand that life which was (if one may here borrow from Moffat's translation) "a constant pageant of triumph in Christ," and "the fragrance of Christ" breathed abroad. An *apologia pro vita sua* this epistle may be called. And its evidence is by no means facilely convincing; it might at first seem that this was Paul the man rather than the Apostle who is speaking—expressing an all

¹ *Seconde Epttre aux Corinthiens*. Etudes Bibliques. Saint Paul, par le P.E.-B. Allo, O.P., Gabalda, Paris (90 frs.).