

Dean Butler was himself a sincere believer in 'continuity', and with absolute singleness of purpose and the putting into practice of his favourite maxim of 'Faith, Grind, and Prayer', he set out to deprotestantise a nation.

In 1850 Miss Lockhart, the most brilliant and gifted of his sisters, and Archdeacon Manning, who from the first had helped to direct the Community, became catholics. In spite of his bitter disappointment Dean Butler held fast to his belief that 'Rome' was not for him but that his duty lay in the restoration of a catholic faith and practice within the framework of the established church. To this end his labours among his ordinary parishioners were as untiring and devoted as they were on behalf of his newly formed sisterhood and schools. 'Nothing at all', he maintained, 'no fine preaching, nor overflowing soup kitchen, nor system of assiduous "district visitors"', brings people to church like the regular, loving visit of the parson'. And it was not easy work in those days to get catholic ideas a hearing 'They all, as far as I am concerned', he wrote, 'are "saints", that is, they will neither confess nor allow me to find out or ask about the least fault.'

This book, together with its companion volume, 'A Hundred Years of Blessing' (S.P.C.K. 1947), should be read by anyone interested in the tractarian movement and its subsequent development in the Anglican Church of today.

M. PENMAN.

ORIGINAL SIN. By F. H. Maycock. (Dacre Press; 3s.)

SO GOD LOVED. By A. E. Simpson (Dacre Press; 3s.)

These are two additions to the 'Mirfield Books', an Anglican series 'designed to give clear and orthodox teaching about fundamentals of Catholic Faith and Morals and subjects closely allied thereto'. They are simply and persuasively written and should make the difficult doctrines, with which they deal easier of acceptance by the modern mind. Here and there one would have liked greater precision of statement and less reliance on the suggestions of some recent writers. The volume entitled *Original Sin* contains much that is valuable and illuminating, but Catholics will find here no acquiescence in the Tridentine teaching on this subject; the author holds (p. 89) 'that the state of original sin is not dependent on actual descent from Adam and Eve, but on the possession of human nature of which they were the representative type'. Why, too, should it be said (p. 46) that 'the power of choice itself is an imperfection'? This is true, not of choice *in se*, but of the capacity to choose evil; the *beata necessitas non peccandi* surely liberates the will so that, being fixed on God, it can choose rightly any number of created goods.

*So God Loved* is an exposition of the significance of Christ's sacrificial death, the 'Gospel of the Cross', as the author aptly calls it; it merits high praise. This treatment of the Atonement in terms of

God's love—the only acceptable approach—is in line with tradition while being at the same time refreshingly original; at once lucid and sincere, the author has achieved a most convincing presentation of his theme. The evils which led to Calvary are all reducible to 'self-will, self-pleasing, self-love'. 'The sin that is in ordinary reputable human nature found itself face to face with the love of God in Jesus Christ, and what happened was the Cross'. One regrets only the suggestion, on p. 84, that death is not to be regarded as an immediate prelude to the Beatific Vision. The allusion is not to Purgatory; what seems to be envisaged is some other intermediate state—'a great pilgrimage through the ages of eternity'—before the final goal is reached. With what 'essential orthodoxy', to quote the Editor's Foreword, may this view be said to square?

A.G.

THE ROMAN CLAIMS: A Discussion by an English Churchman. By C. P. S. Clarke, Canon and formerly Archdeacon of Chichester. (A. R. Mowbray; 1s. 6d.)

Undoubtedly religious controversy, involving a polemical defence of one's own position by attacking someone else's, is necessary at times. But it is a pity, when it has to be undertaken, to waste time and exacerbate temper in attacking a caricature. This is what happens in the pamphlet under review.

To take a few instances only. Whatever faults it may be accused of the government of the Church is not an autocracy, but a graded hierarchy in which the constitutional rights and duties of each grade from Pope to parish priest are carefully regulated by law. Nor is the infallibility of the Pope (which is of course identical with and not separate from or independent of the infallibility of the Church) the meaningless and arbitrary claim it is made out to be. The author devotes a page and a half to the record of the Catholic Church in the matter of biblical criticism. He thinks that the Pontifical Biblical Commission 'dismissed summarily the whole fabric built up by half a century of scholarship and research'.

He should read, not von Hügel in a hasty and ill considered judgment written at a time of stress, when the nature of the answers given by the Biblical Commission was not yet fully understood, but, say, Sir Edwyn Hoskyns in the second chapter of his introduction to *The Fourth Gospel*. He might then realise both that his own outlook on the field of biblical studies is a little insular and that there is at least another side to the question of the supposed intransigence of the Biblical Commission.

What this pamphlet does indirectly show is the good that would come from personal contact and discussion between Catholic and non-Catholic theologians and biblical scholars.

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