

Book Reviews

stands self-contained, and the book may thus be dipped into at random, but never in vain. The solemn *apparatus criticus* seems rather unnecessary, and would certainly have astounded the author: and the Latin text—if required—should have been set page by page with the English. It certainly seems a pity that the book did not confine itself to the English text: it would have cost less and reached more. As for the translation it suffices to say that nowhere is there the slightest evidence that it is a translation, so admirably has Mgr. Hallett done his work. Incidentally, despite the unfortunate but inevitable dust-cover 'puff,' even one who is not a Jesuit may open without fear and read with profit this book.

O.F.M.

FATHER IGNATIUS OF LLANTHONY. By Donald Attwater.
(Cassell; 7/6.)

Mr. Donald Attwater has done a difficult thing well. It would be very easy to caricature Ignatius, and easier still to scoff at him. Mr. Attwater gives us a consistent picture of a wholly inconsistent and strangely attractive character. As a preacher and lecturer, Ignatius made a great stir in religious circles during the middle period of his life. His tremendous vitality and magnetic personality carried his audiences off their feet. His personal religion was an Evangelical pietism clothed in Ritualistic trappings, and his theology was both vague and crude. As the pioneer of Monasticism in the Church of England his work was doomed to failure from the beginning. He had no single quality which could have fitted him to be the founder of the kind of religious life which was his ideal. He made almost every mistake which it is possible for a religious founder to make. His work, which never flourished during his life time, was completely dead within a year of his own death. Yet those who wish to understand the complexities of Anglicanism must know something of Ignatius and his work.

H. St. J.

THEOLOGY. A Monthly Journal of Historic Christianity. (Dec., 1931. London: S.P.C.K.; 1/-.)

The statement of Eucharistic belief recently signed by over one hundred clergy of different schools of thought in the Church of England is here published as a document. Not one of the ten theses of which it consists is at variance with Catholic doctrine, although they cannot be considered as an adequate expression of the mind of the Church after nineteen centuries of

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growth. They might have been nine centuries ago. Take the fourth clause, that Eucharistic consecration 'has a real effect, since the consecrated Elements are, by the Will of God, now charged with a new spiritual significance and purpose, being the Sacrament of the Body and Blood of Christ.' The Secretary of the E.C.U. has objected that this is 'deliberately ambiguous.' The Dean of Winchester explains that the ambiguity has a theological, not a political, aim. The framers of the document were not engaged in a formula-hunt after the manner of M. Briand, but were inspired by a reverent caution in the statement of revealed truth. There is a valid distinction; and it is quite true that the silences of Revelation are no less significant, no less sacred, than its utterances, a truth sometimes overlooked by private writers within the Church. . . . where angels fear to tread. But only a Catholic can know where Revelation is reserved, and it is easy for those who do not completely possess the clue to confuse an undue understatement with a decent reticence.

The first and second volumes of Ernst Troeltsch's *Gesammelte Schriften* have been recently published under the title, *The Social Teaching of the Christian Churches*. Reviewing them, Dr. R. H. Murray lays stress on the value of St. Thomas's political philosophy and the appeal it exercised for Troeltsch. But he also suggests that its very completeness makes it stand opposed to progress. Is not this to imagine the system in terms of a machine and not a living organism? A child is complete, but it can grow. Perfection does not necessarily lie in complete fixation. St. Thomas often makes this point. In any case, a study of his writings dissipates the impression that he ever regarded his system as developed down to the last detail.

T.G.

CATHOLIC DIRECTORY : 1932. (Burns, Oates & Washbourne ; 3/6.)

There is no need to do more than commend this ably compiled Guide to Catholic activities in England. It is among the best books of reference we know; it is indispensable and should be accessible to every reading Catholic, and others besides Catholics will need it too.

THE CATHOLIC WHO'S WHO : 1932. (Burns, Oates & Washbourne ; 5/-.)

Mr. Douglas Woodruff enlivens this year's Who's Who with a very bright preface. Why are so many well known Catholics omitted? Where is Father John O'Connor; and Dr. Grimley?