

blot out the Mass from English life, they substituted an artificial rite of their own contriving, and a clever piece of substitution it was. But apart from its noble language, the substituted rite has, so it seems, but little appeal to our countrymen today. The role of the Church of England as a spiritual power is on the decline, and Mr R. G. Coulson remarks 'The Church became increasingly aware of her dwindling influence, without generally realising that her spiritual degeneration was the cause of this' (p. 38). And he continues (p. 39), 'By the second half of the nineteenth century the rational field of religion had become so secularised and the Church's authority in the supra-rational field had become so weak, that some of the best educated minds, those in whom the questing need for spiritual experience was most alive, began to doubt whether the Church, indeed whether organised religion altogether was the true medium for the life of the spirit.'

Faced with this gap between the Church of England and the layman, what can be done to bridge the gap? In the author's view the layman must deepen his own spiritual life and chiefly through prayer. The Church of England for its part had recommended in the Report of the 1944 Archbishops' Commission on Evangelism that steps be executed in every parish 'for the deepening in the spiritual life, and for instruction in the faith and in prayer.' Coulson therefore writes this volume as an explanation and incentive to the layman to renew in himself a life of prayer, to grow and develop in consciousness of God's presence. It is inevitable that written by a non-Catholic the book will utter opinions not acceptable to a Catholic. But that, surely, does not allow one to belittle, still less deny the sincerity of the author. No one but would desire the presence of God to become a truth, a conscious reality incorporated into the life of all men. The anguish in man's soul, the longing for God that still lingers in mankind would then in measure be met, and unsatisfied with a partial interpretation of revelation man would then more readily turn to the source of truth, to the Church in whose keeping is entrusted the fullness of the gospel message.

TERENCE NETHERWAY, O.P.

CREATEUR DES CHOSSES VISIBLES. Par Pierre Charles, S.J. (Editions du Renouveau, Bruxelles; 20 fr.)

Although this work first made its appearance in the *Nouvelle Revue Théologique* of March 1940, its production in its present form as a separate booklet (No. 6 in the *Rencontres*) ensures its becoming available to a wider public. Indeed it merits to be more widely read, for whilst there is nothing new in this publication, in the presentation of its contents Père Charles, S.J., brings a freshness of approach that is stimulating. The author insists that theology does not invent things, but sees them in relation to the Creator.

TERENCE NETHERWAY, O.P.