

cately and courageously achieved relationship. It remains to be asked, can a principle that often destroys love, and can in any case only be made workable by arresting development at a stage when sexual desire has not been fully integrated into the whole relationship, really be a Christian principle? The question is fast becoming a rhetorical one.

The Bishop of Bruges attempted to do something similar to Mr Novak, but without demanding any special intellectual qualifications from his contributors. He had the idea of asking his people to write to him and let him know what they really thought about their experience of Christian marriage. The book consists of extracts from their letters, with the Bishop's comments. These sincere

but stilted expressions of often heroic attempts to serve God in marriage are moving and a little shaming to the slickness of the more sophisticated but less devoted among us. But the very fact that the contributors are 'ordinary' people means that most of them can only express themselves within certain categories which they have learned, among them the language of traditional Catholic moral instruction at school and from the pulpit. If they had other ideas they would lack the means by which they might be expressed. So I am afraid that the Bishop's dialogue with his flock is probably more of a monologue than he thinks. These people – and they really are marvellous people – told the Bishop what he wanted to hear.

Rosemary Houghton

THE CHURCH IS A COMMUNION by Jerome Hamer, O.P., *Geoffrey Chapman, 25s.*

During the past year or two we have had, in English, three important books, which deal from the Catholic point of view with the nature of the Church's unity. The first, published in 1962, is the Abbot of Downside's *The Idea of The Church*. It begins with, and concentrates mainly on, the structure of the Church, on the ground that this is the proper approach to the question, what kind of a thing is the Church, since structure of some sort has existed historically from the beginning, and must govern the problem of authority when it is asked, what does any Church say about its own mission to teach in Christ's name? Abbot Butler has been criticized for this approach, among others by some of his own Communion. His critics have tended to forget the reasons he gives, in his preface, for his relative preoccupation with what is a partial, though foundational and integral, aspect of the notion of the Church.

The second book is Fr Adrian Hastings' *One and Apostolic*, which appeared in 1963. This is complementary to the Abbot's book (he mentions it as such, before its publication, in a footnote to his preface). It carries on the Abbot's thesis to a fuller synthesis, adumbrated by him in his later pages; in this synthesis the Church is seen as a sacramental eucharistic communion guarded by

episcopal and Petrine authority. Both books are controversial, in the sense that they proceed by contrast with other, mainly Anglican, views of the Church's nature. Both however are eirenic and form an admirable basis for ecumenical dialogue.

The third book is by Père Jerome Hamer, O.P., *The Church is a Communion*; the original French publication appeared in 1962, the present English translation in 1964. This is a wide theological survey of the doctrine of the Church's unity. It is not controversial and makes no direct reference to the ecclesiology of other Christian Churches. Its survey is a useful and comprehensive complement to the first two books. It covers the changes of emphasis between the *Schema de Ecclesia* of Vatican I and the issue of Pius XII's *Mystici Corporis*. This leads on to a discussion of the biblical vocabulary and images used to designate the Church, of St Thomas as the theologian of the Mystical Body, his view of its relation to the Eucharist and the validity of his positions today. The growing emphasis, pre- and post-Reformation, on the governmental aspect of the Church's structure and the limitations it imposes are examined in the light of Bellarmine's definition of the Church and the conditions are thus set for a com-

prehensive definition of the Church as a Communion.

The second part of Père Hamer's treatise, taking 'Communion' as the substance of the Church's unity, examines its generative causes under the general heading of the Royal Priesthood of the People of God, in Jesus Christ and his mission, creative of a priestly people. The work of the People of God in the world is then summed up in the apostolic functions of the hierarchy, the place of the lay apostolate, in the New Testament and in the teaching of Aquinas, as witnessing to the Faith, and as a state of life within the Mystical Body.

The third part discusses the notion of Communion, its various modes of expression, and its

applications to the Church in the New Testament, in the early centuries and in the thinking of the middle ages, the part played by the Holy Spirit in bringing about the unity of Communion, and its psychological and social implications, viewed from different standpoints within the traditions of Christendom. Père Hamer's book was written, of course, before the issue of the Dogmatic Constitution *de Ecclesia* of Vatican II, but he includes two interesting appendixes dealing with collegiality in connection with the drafts *de Ecclesia* of Vatican I. This has a considerable bearing on the practice of Collegiality as it is likely to work out in the future life of the Church.

Henry St John, O.P.

THE BEGINNINGS OF INDIAN PHILOSOPHY by Franklin Edgerton, *Allen and Unwin, 45s*

The subtitle of this book is '*A summing-up after a lifetime of philological study and reflection.*' This is misleading, for the body of the book is merely a selection of texts from the earliest Hindu sacred book, the Rig-Veda, to the *Mokshadharma*, an assortment of treatises on how to attain 'salvation' from the world which appear somewhat incongruously in the twelfth book of India's colossal Epic, the *Mahabharata*. Edgerton's contribution (apart from the actual translation) is an introduction of a mere forty-eight pages in which he develops again his theory (obviously at least partially true) that all the speculation that leads up to the famous identification of *atman* and *brahman*, the inmost 'self' of man with the 'ground' of the whole universe, can be traced to magical identifications of parts of the microcosm (whether seen as man or as the sacrifice) with natural phenomena (the sun, moon, lightning, etc.) in the microcosm. This may account for the nature of his selection which gives fifty-two pages to the frankly magical Atharva-Veda and only twenty-four to the far more comprehensible and 'respectable' Rig-Veda. The eighty pages from the *Mokshadharma* will be welcome since this important, if late, collection is all too often ignored.

And yet one is left wondering on what principle the selection was made. Everyone would seem to

agree that in the all-important Upanishadic period which is predominantly pantheistic in feeling, there is a trend on the one hand to pure monism and on the other to a recognizable form of monotheism which elevates one of the two not very prominent Rig-Vedic deities, Siva and Vishnu, to the supreme status of an omnipotent and omniscient God.

The first tendency crystalizes in the very short *Mandukya* Upanishad, the second in the *Śvetasvatara* Upanishad and the Bhagavad-Gita: and yet neither of these Upanishads are included, and the selections from the Gita are on the whole unrepresentative since they do not bring out the whole purpose of the Gita, which is gradually to raise the personal and active God to a status that is superior to that of the impersonal and eternally inactive Brahman (the culmination and climax of the last chapter where God at last speaks of his love for man, is omitted!)

Pace the author, far too much material of a purely magical order has gone into the selection. This is undesirable, not because it is 'nicer' to turn a blind eye on the undoubted magical nature of many of the texts, but because so much of this material is simply incomprehensible to the modern mind. And why, one wonders, are we not allowed the profoundly beautiful and very short *Iśa* and