

cause was *sub judice* Bossuet, most people will hold, must bear the chief burden of blame. What M. Dupriez has to say of this affair is well said and merits close attention. An extensive index completes this competent study.

This work, then, in which so much of Fénelon's thought is freshly presented, will reward thoughtful reading, whether its conclusions are accepted or not. It is a book that was needed. Moreover, it should contribute not a little to a better understanding of the life and thought of the Archbishop's time generally, which at so many points came under his penetrating gaze or were affected by his touch.

FR CASSIAN, O.F.M.CAP.

FROM LIMBO TO HEAVEN, by Vincent Wilkin, S.J.; Sheed and Ward, 7s.

This short book at once enlists our sympathy because its object is to show that unbaptized children can go to heaven. Fr Wilkin remarks—and he is surely right—‘There is no doubt whatever that what is called the liberal view, i.e., the view in which the unbaptized infants are not excluded from heaven will become increasingly popular’ (p. 9). However, he is quite honest in stating the formidable array of opinions throughout the history of the Church which have held that they could not be saved—opinions which have differed widely as to these children's fate but have all agreed in excluding them from the beatific vision. Nevertheless he feels that, since God wishes all men to be saved and there is such an immense number of unbaptized children, this cannot be the truth. The argument which he puts forward is summed up by saying, ‘The solution we have reached is this, that the unbaptized infants go to heaven because they not only participate in the resurrection of Christ, as indeed do the rest of mankind, but because there is no obstacle in them preventing the supernatural efficacy of the resurrection taking effect’ (p. 117). It is probably true to say that on this subject it is impossible to produce a compelling argument on one side or the other, but that, if we are convinced that God cannot wish to exclude unbaptized children from salvation, the line of reasoning put forward here is a sufficiently reliable support for the conviction. One point which is interesting is this. Here we have a view which is rapidly gaining ground and which is certainly contrary to the view commonly held in the past. One view is not developed from the others, the development of doctrine has arisen from the realization that these views were conclusions from a more ultimate belief, and it is the more ultimate belief that has developed, namely, the emphasis on God's will to save, the fuller appreciation that God is love, with all that follows from this.

It has to be said that some parts of the book are not very clearly written. Such a sentence as the following is not easy to disentangle, ‘But, owing to the delayed action of the liturgy by which the work of redemption, though achieved by Christ, continues in a process of assisted achievement throughout time, it has

been possible for some chosen people to become united with a posthumous Christ and to participate meritoriously in his suffering and death' (p. 102). No doubt the author, had he lived, would have made many improvements in the arrangement of this matter.

There is a useful appendix on theories about the Redemption.

D. MARK PONTIFEX

A GRIEF OBSERVED, by N. W. Clerk; Faber, 8s. 6d.

AND A TIME TO DIE, by Mark Pelgrin; Routledge, 21s.

One cannot, in the first resort or in the last, disregard the Bomb. For all stand under its shadow—the shadow of the valley of death. The threat is universal: reprieve is unlikely. Death may not come much longer to pluck this one or that among us, selectively. Death now confronts us all, en masse. And this is a new experience.

But there remain, too, the old, unchanging, personal threats. There remains, for example, cancer. Very much as it has always done. The difference is that now our terrible, shared predicament has made us perhaps a little more sensitive to other people's dying; perhaps even a little envious that these have managed to escape the universal cataclysm: that their great and final adventure has remained wholly their own, unsubmerged in numbers: that others have been given time to grieve for them and pray for them; time, too, to learn to live with their absence.

As N. W. Clerk has had to learn to live again without his wife when she died, still young, of a lengthy and heart-breaking cancer. *A Grief Observed* is the record of his grappling with the facts of her death, and of their Sundered selves, and of his new and solitary life. It may be the shadow of the Bomb: or it may be the beauty and power of his writing—very likely it is both. But I cannot remember a document more poignant and more moving—not only about dying, but about married love as well.

What does one do, he asks, how does one live, when she who has been the whole of life is now no longer any part of it? At any rate, one must live with decency and honesty—now more than ever before—and with no breath of self-deception. 'The old life, the jokes, the drinks, the arguments, the love-making, the tiny, heart-breaking commonplace'—all this, he says, and truly says, and says with courage, 'is past, part of the past, gone forever, irrevocably'. Life after death can be no replica of life before, no mere reiteration—this would be meaningless, unscriptural.

Where, then, is she now? And what does 'where' mean, and 'now', in her present life-scheme? She is at peace, some say. But we do not by any means take this for granted. *Requiescat in pace*—May she rest in peace—is how we pray. She is with God—say others. But she was in his hands while she lived