

Thomas is of course simply not concerned with divine grace at all.

Some questions are asked of Thomists in a more reasonable spirit. Are we not creative in originating free action? No, we are principal secondary causes, actuating pre-existing potencies. How can we say that one thing is more perfect than another (in the *Quarta Via*) unless we already know what perfection is? Surely because the transcendentals, as properties of being, itself the object of the intellect, are apprehended with some degree of evidence or clarity. For there *is* an element of intuition in knowledge, though it is not directed to the immediate apprehension of God. One feels that if Dr. Baillie had studied more in the Sacred Theology of scholasticism, and less in sources, both primary and secondary, dealing with Natural Theology, he would have found both a wider view than he has seen, and an evangelical tenderness and directness of approach to God which he has regretfully missed. That approach is not the less ardent and 'personal' for being presented in an exact and scientific way.

IVO THOMAS, O.P.

LA CHRISTIANISME ET LES PHILOSOPHES. By R. P. Sertillanges, Membre de l'Institut. (Aubier, Editions Montaigne; 70 frs.)

'Le ferment évangélique était de telle nature qu'il permettait à l'Eglise chrétienne de se donner une philosophie propre, de récupérer en les redressant et en les achevant toutes les philosophies du passé.' That is the idea which Père Sertillanges has conceived and executed with no little brilliance. The great lesson that emerges is of all that philosophy owes to the Faith, and such is the dynamism of the work that the reader is carried on to exact a tribute of thanksgiving even from the most rationalistic philosophers of modern times, although the scope of this book does not extend beyond the mediæval period. In fact, we are promised a sequel which will make this later stage more explicit, showing the influence of Christianity on later thinkers.

There are three main sections, entitled *Le Ferment Évangélique*, *l'Elaboration Séculaire*, and *La Synthèse Thomiste*. By the leaven of the Gospel is not meant merely the Gospel record as we have it in the Bible, nor even the person of Our Lord there shown to us, though He is presented as the permanent source of energy behind philosophy in all ages, even when its human authors ignore Him. By the Gospel is rather meant 'the sum of those ideas with which the first disciples are seen

to be permeated,' those ideas, it seems, which were implied in and by the revelation that was made, and which in their turn would be elaborated by, while informing, the thought of later ages. After an exposition of these ideas and the directions of thought which they involve, the author turns to 'La Récupération du Passé,' a survey of pre-Christian systems strikingly considered as finalised by the Truth that was to come. This guiding idea is spoken of as the retro-active effect of the Christian leaven. And so we pass to the work of elaboration accomplished by the Fathers and the writers of the early Middle Ages, and finally to the long chapter occupying about one third of the book, on the Thomist synthesis. This is displayed indeed as the coherent whole it is, but not without noticing various lacunae. The same spirit of moderation is shown in the final chapter and its estimates of the value of Latin Averroism, St. Bonaventure and his school, and Duns Scotus.

No one should imagine that this record of Christian thought is in reality a disguised Theology. Père Sertillanges declares emphatically his approval of the autonomy of philosophy, even while showing both the insufficiency of a philosophy that tries to stand purely on its own, and the numerous benefits derived from its contact with the Faith. The result is a picture of an organic growth of human thought, essentially natural, enlivened and impelled rather than restrained by the divine source of all truth in its supernatural manifestation. So it is that 'les purs philosophes disent sans cesse: recommençons; le philosophe chrétien peut seul dire: continuons.' It is in that spirit that we look forward to Père Sertillanges' second volume.

Ivo THOMAS, O.P.

MARIOLOGIA. By Benedictus Henricus Merkelbach, O.P. (Ed. Desclée de Brouwer; 35 frs.)

THE MYSTERY OF THE DIVINE MOTHERHOOD. By Charles Feckes. Trans. by Canon George Smith, D.D. (Geo. E. J. Caldwell; 10s. 6d.)

The first of these books is a very important treatise on the whole of that branch of theology known as Mariology. The method is scholastic and the arguments most easy to follow, since Fr. Merkelbach displays, as in all his other writings, a particular clarity of style. We have here an admirable textbook in which the matter is arranged in such order as to be almost schematic, and the treatment is concise without being