

able background; his ideas, I fancy, were firmly knit together by their own logic.

The danger of rhetoric (in even the best sense) is that it tends to reflect the prejudices of the reader. The modern prejudice is against the notion of a scientific theology or, even, philosophy; and this is natural enough if, as Pius XI¹ said, theology gets its scientific character precisely from that scholastic philosophy to which the modern mind is largely hostile. If this is a bad prejudice it is a pity to encourage it, even when one is not writing scientific theology. But it is encouraged by a certain 'anti-intellectualism' (a hateful term, but convenient); and such, I feel, has left its trace on these pages. That curious detached 'use' of philosophy—is not that what is meant by eclecticism? And Fr D'Arcy's way of referring to the intellect as 'dwelling among essences and never among existences' (p. 186)²; as 'egocentric' and 'self-regarding', as 'by-passing existence' and 'living in abstractions', as 'paralysing the living reality before it can make it its own', etc., is a far cry from St Thomas, to whom intellect represented life at its most intense, and for whom the abstracting power of the human intellect was a power at once of enlivening the real and of seizing, latent in it, the trace of God called truth.

KENELM FOSTER, O.P.

THE MISSIONS

LE FONDEMENT THEOLOGIQUE DES MISSIONS. Par Henri de Lubac. (Editions du Seuil, Paris, 1946.)

Father de Lubac in his most recent work demonstrates that the missionary activity of the Church is essential to her nature. The Catholicism of the Church is not just an empiric fact but an essential note by which the tension between the national cult and the service of God, the Creator, which lay at the heart of Jewish religion, is resolved.

In Christ the wall—all walls—of division are broken down and in him dreams of apocalyptic kingdoms and expedients such as that of the proselytes of the gate are both refuted and transcended. The Church, the mystical body of Christ, is compelled both by the command of the risen Lord and her constitution in charity, to pour forth the fullness of life on all people.

In the second half of his book Father de Lubac refutes a number of objections to missionary work outside Europe. A work which, following Père Charles, he holds to be specified by the goal of establishing the visible Church throughout the world.

The theological objections raised by Luther and Calvin have little

¹ Epist. Apost. *Officiorum Omnium*; August, 1922.

² In the context this might represent just a common opinion; but it seems, from other texts, to express Fr D'Arcy's own view (cf. pp. 279-81, 319-20, 204.)

relevance today, but the opinion that Christianity is a European Cult is one that Father de Lubac is at pains to refute in a section in which he attempts to define a missionary approach which will avoid the error of westernisation without falling into the trap of romantic primitivism. Perhaps the most interesting section of the book is the Appendix concerning the articles of Fr de Menasce, O.P. on Dr Kraemer's 'Christian Message in a non-Christian world'.

IAN HISLOP, O.P.

LE MYSTERE DE SALUT DES NATIONS. Par Jean Daniélou. (Paris. Aux Editions du Seuil. 75fr.)

This book contains the substance of a series of lectures on the missionary problem, delivered in 1944-5. Although the author explains that he is concerned with the problem in its strict sense, viz., the evangelisation of the heathen, the principles which he elaborates are fundamental for that mission work in the wider sense which has to be undertaken in countries nominally Christian. No one can be indifferent to the question of missionaries, even in the narrow sense, if he is to be fully Christian. We are often in danger of living simply within the limits of the local community, whereas a full-blooded Christian life must always be aware of the wider situation and see immediate local problems in relation to the whole body of Christ. This it will do in the degree to which charity possesses the soul. The missionary impulse increases with growth in love of God. Missionary activity will be good and fruitful only if deep love of God is its dynamism. Like Christ his pattern, the missionary must work always for the Father's glory, to bring souls to the Father. His activity is disinterested, a subordination of himself to God's will. As soon as it becomes personal, an aggressive pursuit of souls in which the instruments are personal influence and pet views, the work is no longer Christ's.

The true missionary, therefore, will go with the Incarnate Word as his model, to lose himself, in a sense, in the civilisation or people to which he is sent. Our Lord became a Jew of the first century. The missionary will try to be one with the Chinese or West African of the 20th century as far as possible. He will not try to build Gothic (Pugin) cathedrals in China or dress up Africans in three-quarter coats; nor, as the Abbé Godin has pointed out, will he carry middle-class conventions into megalopolitan slums. The Incarnation is continued in the Church in the degree in which the latter is missionary, incarnating the universal message of the Gospel in the civilisations of the different nations. But in emphasising the importance of kenosis in the life of a missionary, it is not forgotten that the end of the Incarnation is the transfiguration of our nature. We are to participate in the divine life, to be lifted not only from our sin but also from all the limitations which derive from it. A Christian must be fully identified with his age and country; the missionary must be Hindu with the Hindus, Negro with the Negroes, in the fashion of St Paul; but