

Blackfriars

costingness of religion, the need of astringency, to use his favourite expressions. Yet with all that he insists on the avoidance of what he terms rigorism, on the duty of a full appreciation of the God of nature—*true* nature, that is to say, and he thus achieved a balance which at times Newman seems to miss.

It would be difficult to find elsewhere in modern spiritual literature air as wholesome and vivifying as the air we breathe in this book. We are grateful to Mrs. Greene for giving us these letters, and for her valuable introduction of forty pages in which she records something of the talks her uncle had with her.

L. W.

CHRIST AND RENAN. A commentary on Ernest Renan's *The Life of Jesus*, by M. J. Lagrange, O.P. Translated by Maisie Ward. (Sheed & Ward; 3/6 net.)

This work first appeared in 1923, the centenary of Renan's birth. Its purpose was to show once more the fundamental worthlessness of Renan's presentation of Our Lord. Père Lagrange did this none the less effectively because he frankly acknowledged the excellence of Renan's treatment of various points of detail. As *The Life of Jesus* is now to be had in *Everyman's Library* with a preface by Bishop Gore, it is well that the antidote should be as accessible to English readers as the poison. But the book is not only valuable as a criticism of Renan. It will serve another useful purpose. For Père Lagrange is not only our foremost Biblical scholar; he is of all Biblical scholars the most determined and consistently able to take us beyond words to things. No one can read carefully such chapters as those in this book on 'The Historical Method' and 'The Mission and Person of Jesus' without acquiring something of the author's own sense for realities. And we realise again that Renan's 'Life' was essentially nothing more than an attempt to hide from those whom he could entice to read him the reality that he himself could not or would not face, the tremendous reality of Christ.

L. W.