

BLACKFRIARS

and necessary to include religious experience in Natural Theology. But the Theology of revealed religion is a science, not of religious experience, but of revealed truths. This point would not impress the Archbishop since his theory of revelation differs totally (and expressly) from Catholic doctrine—as does also his theory of the Church. This is a formidable divergence. But it would be untrue to conclude with the emphasis on the divergence. A book that achieves so magnificent a defence of much that is the ground of all our belief can rightly claim sincere gratitude from all Christian men.

AELFRIC MANSON, O.P.

GEISTER DIE UM CHRISTUS RINGEN. By Karl Pflieger. (Anton Pustet, Salzburg; RM. 4.90.)

This valuable work by an Alsatian priest is one of the best recent German books. He introduces us to thinkers too little known among us: to Charles Péguy, the "pilgrim of the Absolute"; to Léon Bloy, an enigma even to his most persevering readers; to André Gide, the prodigal son who turned back on the very threshold of his father's house; to G. K. Chesterton, the "knight-errant of orthodoxy"; to Vladimir Solovyev, the prophet of a divinized humanity; to Dostoevsky, the "man of the underworld"; to Nicolas Berdyaev, the "gnostic" of Eastern Christianity. Because of his intimate knowledge of the intellectual and spiritual problems discussed in other countries, Fr. Pflieger has been able to write what amounts to an essay in metaphysical and religious anthropology studied in men who all shared the thirst for the Infinite.

He stresses what is essential and of universal significance in the thought and struggles of these minds; he interprets their deepest aspirations. And the great truth that emerges is that behind and even in the midst of the most vital and decisive discussions of our time, there appears the figure of Christ. It is the Living Christ who is at the root of the problem of man's nature and destiny. We cannot attempt to understand what man is without encountering—perhaps coming into conflict with—the eternal God-Man. These men recognized and proclaimed that, in a sense which is always new, Christ is the Saviour, the only Saviour, not only of humanity but of humanism. The humanism we have known is a mutilated thing, because we cannot be fully human without the recognition that the only integral humanism can be realized only by actualizing in the visible world the invisible and eternal realities. May not these "minds that strive after Christ" be the precursors of the fulfilment of that integral humanism?

ANTON HILCKMANN.