

principle of disintegration back to original sin, turning again to reveal the unifying principle of Redemption and Baptism, as well as the second baptism of the sacrament of penance, and thus to the integrating life of the Church in detail. He never gives himself over to abstractions, but is anchored firmly throughout his pages to the Scriptures. And indeed, though we use long, abstract words the fact of man's 'breaking up' and the need for him to become one are very simple realities. How many today are seeking vainly for a solution both to the world-wide problems of antagonised nations and men, and to their own desire to be *one* in their life, action and thought. They must realise that the solution is the same for both problems. The Kingdom of God is within you. Do you want to be 'whole'? Then seek that Kingdom. Abbé Kothen helps considerably in bringing this plain fact home to his readers; so that his book will be a source of hope to those who need it.

C.S.P.

THE IMAGE OF HIS MAKER. By Robert E. Brennan, O.P. (Mercier Press 15s.)

In this book Fr Brennan may be said to have recast the matter of his previous text-books on psychology in story-book form. The chapter headings read into each other, giving the synopsis of the marvellous history of man, born of woman, a creature of matter and spirit, living his life with the plants, sharing his senses with the animals, communing by thought with the angels, with the gift of freedom in his actions and the seeds of perfection in his powers; with a character moulded by virtue, a person sacred and inviolable, whose soul is from the hand of God, whose goal is in the bosom of God. It is the whole story from beginning to end, told in an easy, running style; the reader is carried along imperceptibly from the interesting account of man's body and its functions, through the clear and simple explanation of knowledge, love and freedom, on to the discussion of the soul and its powers, until the climax is reached and man emerges in his full stature as a person inviolable, the crown of visible creation, reflecting most perfectly of all creatures the image of his Maker and destined to be united with God for all eternity by knowledge and love.

In his introduction the author says he is writing chiefly for younger readers, presumably of high-school age, but his book will provide a very readable account of human nature for average readers of all ages. The last three chapters on personality and the nature, origin and goal of the human soul are excellent spiritual reading.

E.C.

SECULAR AND SACRED. By Philip Arthur Micklem. (Hodder & Stoughton; 10s. 6d.)

Dr Micklem in these Bampton Lectures for 1946 gives us a study in Theology, 'in its application to human history and human society'. He is concerned with 'the two realms of the Secular and the Sacred

in their mutual impacts and relationships, more particularly within a Christian context'. The goal of his enquiry into the principles of a Christian Civilisation' is that 'right order as constituted by the co-ordination of the two realms within an organic unity'. 'The truth', he writes, 'for which the Incarnation stands, is not only the fundamental dogma of religion; it is the fundamental postulate of a Christian Sociology', and consequently 'the ultimate resolution of the tension between the two realms is to be found in the Person of Christ'.

This theme Dr Micklem traces through the history of Western Christendom, showing the merits and demerits of the medieval synthesis of the 'Secular and Sacred'; the disruption of that synthesis during the renaissance period and the rise of the modern secularistic age with its unhappy fruits in the life both of society and individuals. We are thus led to the conclusion of the last two lectures, that the tension between the two realms can only be resolved by a Christianity which is organised, purified, independent and dedicated to the task of christianising the secular in the whole range of its activities.

It is a high and serious theme which Dr Micklem expounds with deep sincerity and a general orthodoxy which will commend itself to Catholic readers. The problem of the relationship of the Secular and Sacred is not merely perennial and fundamental; it is for our contemporary world actual in the highest degree. It is the social and political categories of human life that need bringing under the influence of the Gospel and of Christ. The author of these lectures recognises and appraises the greatness of the medieval achievement, but he is clear that any attempt at imitation or reproduction would be vain. The method of 'external legalistic ascendancy' if it were possible would defeat itself; that of 'assimilative influence exercised from within' is the only effective method.

Commenting on the words of an earlier Bampton Lecturer, he says 'what is most significant in the medieval idea is that it sought fulfilment rather in world acceptance than in world renunciation. As its main aim and direction it looked not to a mystical flight from the world, but to the conquest of the world for Christ, the stamping of all life from the centre to the circumference with the mark of the Sacred'.

We may add that a modern Christian Culture can only arise out of the solution of a number of 'agonising problems'. The divisions in religious beliefs, the multiform problems of the Mass in economic organisation, and methods of production are types of problems which the middle ages never knew but which challenge us today. How the divisions in religious belief will be healed, when, or in what measure, is hidden from the human mind, but is it foolish to suggest that a first and essential step would be to create a universal awareness of these divisions and a universal will for unity, in that Church which others call Roman, but which calls itself in addition One, Holy, Catholic and Apostolic?

The problem of the Mass calls for courage and adaptability in accepting the modern world and its techniques in organisation, economics and production. What we take over from the past is the imperishable core of doctrinal truth, but new adaptations to the ever changing material field are necessary if we are to create the living Christian Culture. The chances in any event of constructing an archaistic simulacrum of a bygone age are nil. In particular the applications of the doctrine of private property to modern conditions call for a creative moral and intellectual effort which cannot be wholly painless. A beginning has been made by Maritain and others, but much still remains to be done. In this connection we would support Dr Micklem's contention that the extension of State Competence and Control is not necessarily a 'threat to the values for which the Church stands'; though we may add that the problem precisely consists in reconciling the demands of a mass society with the eternal needs of human freedom.

There are numerous and substantial points of agreement between the present work and Maritain's 'Humanisme Intégral', with which it will no doubt invite comparison. It is perhaps inevitable that Dr Micklem's historical approach to the problem of the Sacred and the Secular should lack something of the range, depth and fire of the earlier French work; but it is also likely that his treatment of the subject will prove more acceptable to English readers.

R. VELARDE.

WILLIAM LAW: A Study in Literary Craftsmanship. By Henri Talon. (Rockliff; 8s. 6d.)

Quite possibly many friends of the mystical and Christian writings will be put off by the sub-title of this extraordinarily concentrated study of William Law. They must be re-assured. Although it is a study of Law's prose style, which was so often almost a lyrical style, Dr Talon is so concerned not to 'dissociate the subject matter from the expression', that what he presents is very much more than a mere unfolding of Law's mystical beliefs 'so far as was absolutely necessary for an appreciation of his talent as a writer'.

He introduces us to the complete Law: that is, Law the Tantivy Tory wit, Law the moralist, Law the speculative and ascetical theologian, and, alas, Law the rigorist. It is exceedingly salutary to find at last a study of this remarkable man in his entire person. Just as St Teresa, the Eagle, was a shrewd business-like woman as well as a mountaineer among the spiritual peaks, so Law was a remorseless logician—though he despised the discursive reason—and threw his 'ifs' with devastating effect among the latitudinarian Whig rationalists of his time. By setting off Law's austere figure against his environment in church and society Dr Talon has performed a considerably useful service.

Rigorism was the mark of Law's work; how it affected his style