

of St. Thomas: the line of analytic reason and the line of Thomist mysticism. It is this that adds significance to his latest work. There is no endeavour to join parallels, but it links them.

For the present study opens with an analysis of metaphysical certainty and closes with a chapter on the night of the senses and on the night of the spirit in *le clair-obscur spiritual*. It deals with subjects that at first seem divergent; with the nature of sense-knowledge and of causality, with the possibility of the vision of God and the possession of faith; and yet there is no digression, only integration. Such an achievement is emphasised by a careful avoidance of the emphatic manner. It is only in the fourth chapter *Le Clair-obscur intellectuel* that he permits himself two emphases which perhaps may indicate the motifs of his work; a strong loyalty to tradition even in its word form and a revulsion from false quantities in thought. 'On chemine ainsi parmi les rayons et les ombres' and then again 'Une petite déviation sur les principes mène à de monstrueuses erreurs.'

GERVASE MATHEW, O.P.

CHURCH, COMMUNITY AND STATE: A WORLD ISSUE. By J. H. Oldham. (Student Christian Movement Press; 1/-.)

This pamphlet is documentary evidence of the new development that has been noticeable for some time past in what has been hitherto known as the 'Ecumenical' movement. There is a remarkable absence of those claims that have made the Movement theoretically so unreal, if not to say irresponsible, in the eyes of Catholics.

The pamphlet was written at the request of the Universal Christian Council for Life and Work (popularly known as the 'Stockholm Movement') and is meant to serve as a sort of 'opening discussion' of the issues that will form the theme of the World Conference of Churches to be held in 1937. A number of smaller conferences will prepare the work of that big conference. An interesting Appendix gives a detailed programme of study and the plans for the world conference. The author surveys some of the modern conceptions of the State and their underlying theory of man. Here springs up the problem that faces the Christian. It is the challenge of secularism, both in its practical and its more theoretical aspects.

This new development which we think is evident in the programme of the Christian Council amounts to something like a complete revision of the original 'ecumenical' scheme. We do not draw from this an argument, but wish to say that we think this new start is perhaps less conspicuous (and deceiving) but more valid.

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