

Blackfriars

growth. They might have been nine centuries ago. Take the fourth clause, that Eucharistic consecration 'has a real effect, since the consecrated Elements are, by the Will of God, now charged with a new spiritual significance and purpose, being the Sacrament of the Body and Blood of Christ.' The Secretary of the E.C.U. has objected that this is 'deliberately ambiguous.' The Dean of Winchester explains that the ambiguity has a theological, not a political, aim. The framers of the document were not engaged in a formula-hunt after the manner of M. Briand, but were inspired by a reverent caution in the statement of revealed truth. There is a valid distinction; and it is quite true that the silences of Revelation are no less significant, no less sacred, than its utterances, a truth sometimes overlooked by private writers within the Church. . . . where angels fear to tread. But only a Catholic can know where Revelation is reserved, and it is easy for those who do not completely possess the clue to confuse an undue understatement with a decent reticence.

The first and second volumes of Ernst Troeltsch's *Gesammelte Schriften* have been recently published under the title, *The Social Teaching of the Christian Churches*. Reviewing them, Dr. R. H. Murray lays stress on the value of St. Thomas's political philosophy and the appeal it exercised for Troeltsch. But he also suggests that its very completeness makes it stand opposed to progress. Is not this to imagine the system in terms of a machine and not a living organism? A child is complete, but it can grow. Perfection does not necessarily lie in complete fixation. St. Thomas often makes this point. In any case, a study of his writings dissipates the impression that he ever regarded his system as developed down to the last detail.

T.G.

CATHOLIC DIRECTORY : 1932. (Burns, Oates & Washbourne ; 3/6.)

There is no need to do more than commend this ably compiled Guide to Catholic activities in England. It is among the best books of reference we know; it is indispensable and should be accessible to every reading Catholic, and others besides Catholics will need it too.

THE CATHOLIC WHO'S WHO : 1932. (Burns, Oates & Washbourne ; 5/-.)

Mr. Douglas Woodruff enlivens this year's Who's Who with a very bright preface. Why are so many well known Catholics omitted? Where is Father John O'Connor; and Dr. Grimley?