

As Catholics we stand outside all this. We are observers only, as are the authorities of the Catholic Church itself. Yet we need not be and should not be uninterested observers. Rome herself is certainly not that, as many indications show. As interested observers our judgment must be a suspended judgment, which keeps always in mind, however, that the Holy Spirit is constantly at work outside the visible boundaries of the Church; that the faith which he operates in men's souls is a pure and unmerited gift, given by degrees both as to time and also as to the extent of what it includes.

May it not be that the movement now widespread in the non-Catholic bodies towards the ideals of Catholic sacramental life, a movement markedly characteristic of Anglo-Catholicism from its first beginnings under the leaders of Tractarianism, is in God's providence a stage in the return of all men of goodwill among our separated brethren to the divinely constituted unity of the Church? It is possible for a Catholic to see in the restoration of the episcopal ideal as it is now in progress in the C.S.I., even though it is only the setting up of an external ordinance without the inner validity required by Catholic standards, the beginning, at long range, of a return to that pastoral hierarchy which Christ has set to rule his Church and which finds the centre and keystone of its authority in the successor of St Peter. Let us at least watch what is taking place with suspended judgment, but also with sympathy bred of knowledge and understanding of the real situation, with all its cross-currents and complexities. The booklet under review will greatly assist this understanding.

REVIEWS

ONE AND MANY. By Iltud Evans, O.P. (Blackfriars Publications; 4s.)

We welcome this short book (eighty pages) because it contains, without sacrificing substance or lucidity, as much as long volumes which dishearten by sheer look and weight (not to insist on price), and displays our Faith without the arguments which instantly arouse our perverse instinct to dispute what we are expected to succumb to; and finally, because it offers us that Faith not merely as a creed or code—as a two-dimensional diagram, an anatomical chart; or a kind of moral minuet which we must dance with regulated paces. The author shows us Christ living in each Catholic and therefore making the many into one. We are so glad that he begins by insisting on Baptism—how many, who would be hurt if their birthday were not celebrated, can even tell you the date on which their true self was born?—and that the Church herself now wishes the Faithful at least on Easter Eve to

'renew their baptismal vows', and, negatively, to renounce what is anti-Christ and, positively, to re-affirm their Christian faith, and to see the blessing of that water which is to serve for the year's baptisms! We wish some similar reminder of Confirmation could be devised—no Sacrament more easily forgotten! Much of the book deals with the Liturgy, which not only expresses our sentiments, but should create them—it is (so to say) a super-sacramental: all the more should we understand it and actively participate in it: the still all-too-prevalent sentiment was expressed by the Borstal boys who, when taught how to 'answer' collectively at Mass, exclaimed: 'But are we *allowed* to do that?'

It is very valuable to be reminded that Mass (and therefore the Liturgy) causes Christ no more to be but a memory but still living and active. Have we become too inclined to think that 'Do this as a commemoration of *Me*' refers only to the 'consummation' on the Cross? The Liturgy does not want us to think like that: immediately after the Consecration, we indeed declare that we are mindful of our Lord's 'so blessed Passion', but at once proceed, 'but also (*sed et . . .*) of his Resurrection—yes, and (*nec non*) of his Ascension too'. The Easter Liturgy, lovingly described in chapter 4, leads up to the Christian triumph not only hoped for, but (if we accept it) at work within us. (Still, we have got to *hope*: does our spiritual life include a longing for the Parousia? For the splendour and misery of this world becoming the Kingdom of God and of his Christ?) In his last chapter Fr Illtud confronts the question of how 'charity' can survive in a 'Welfare State'. The more regimented life becomes, the more an army of clerks takes over the care of the sick, the poor, the aged—all the departments of human life—the more do officials need to 'baptize' their work. And an incalculable amount of 'work' remains to be done: pensions do not render old people any the less lonely; no legislation can turn an unhappy home into a happy one, or de-teddify the adolescent. No examination can create a true teacher. But if the Holy Spirit inhabits us, he will communicate himself through us even if we do no more than offer our fellow-human yet another printed form. *Congregabit nos in unum*—it is the love of Christ, permeating us through the indwelling of his Spirit, which alone can make the many into one.

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RICHES DESPISED: A STUDY OF THE ROOTS OF RELIGION. By Conrad Pepler, O.P. (Blackfriars Publications; 12s.)

It is not at all easy to criticize this book. Father Conrad has touched on a subject which goes so deep and whose implications are so vast, that it is impossible to do justice to it in a review. I believe, in fact,