

Church? Were not Malaval and Canfield's masterpiece victims of an anti-quietist scare? Generally speaking what real Quietism there was did but exaggerate and misapply sound principles enunciated by the Carmelite school.

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MARY: A HISTORY OF DOCTRINE AND DEVOTION. Vol. I, by Hilda Graef; Sheed and Ward, 42s.

THE BLESSED VIRGIN MARY: ESSAYS BY ANGLICANS, edited by E. L. Mascall and H. S. Box; Darton, Longman and Todd, 22s. 6d.

Of all the votes taken in the Vatican Council so far only one, that on the best place for the schema on our Lady, has divided the fathers evenly. This fact alone indicates the extent of the contemporary crisis in mariology. Certainly there is no question, in anyone's mind, of reducing our Lady's place in Catholic life; but there is a question of *locating* that place more accurately. The increasing tendency in theology to see the Christian mystery as a whole has highlighted the dangerous isolation of much of our mariology. Because few areas in theology arouse such strong emotional reactions, resolving the crisis becomes a difficult and delicate business. But the crisis *must* be resolved, by a genuine internal dialogue, before mariology can find its proper place in ecumenical discussions. As Canon Laurentin said recently—'What dialogue can there be with Protestant or Orthodox, if we do not, amongst ourselves, talk the same language: if we have not found our own unity in the matter?'

Miss Graef's book is important because a detailed knowledge of the history of marian doctrine is essential for this internal dialogue. This is a book of rich scholarship and calm, objective judgement; Miss Graef is not trying to prove anything, she is merely concerned with the facts. Throughout the book the fathers and theologians are left to speak for themselves as far as possible, but when the author does intervene to sum up or to synthesise, she does it clearly and incisively, although at times more evaluation might have been possible without compromising her objectivity.

The chapter on the twelfth century makes it clear (although Miss Graef does not draw out the implications) that the disastrous distinction between the justice of Christ and the mercy of Mary rests on the erroneous and unbiblical conception of God's justice that vitiates so much of the soteriology of the period, and a correction of emphasis here cannot fail to operate, eventually, in the field of marian piety as well.

Some people may find her frankness disturbing. She does not try to disguise the fact that decadence in devotional language about our Lady has a long history. Going hand-in-hand with authentic development, this decadence reaches its climax in the writings of Bernadine of Siena in the West and Isidore Glabas in the East. Bernadine can write 'only the blessed Virgin Mary has done more for God, or just as much, as God has done for all mankind' (p. 318), and

Isidore has a habit of applying strictly christological texts of scripture to our Lady: 'We saw her glory, as the glory of the only-begotten Mother of God' (p. 344). Miss Graef insists that writings like these must not be glossed over, because they go far to explain the popular excesses of late medieval piety and the reformers' often exaggerated reaction to them.

Her discussion of the Eastern attitude to the Immaculate Conception is important and shows that 'it does not serve the cause of reunion if we in the West affirm that the Orthodox have always taught the Immaculate Conception and only stopped doing so out of sheer cussedness as soon as Rome defined it. They have, indeed, always taught the perfect purity of our Lady; but, having a quite different conception of original sin, this simply meant and means another thing to them than the Immaculate Conception means to us' (p. 350).

It is rather disappointing to turn from Miss Graef's book to the collection of essays on our Lady by a group of Anglican scholars; disappointing, because most of these essays are somewhat ephemeral. They show that there are some Anglo-Catholics who find the doctrine, and even the language of Catholic mariology almost completely acceptable, but that is all. They remain 'essays by Anglicans' rather than 'Anglican essays'. There are three exceptions—an essay by Dr Allchin, full of magnificent quotations from sermons of the Laudian divines, a frank and lucid discussion of the evangelical position by Canon de Satgé, and an essay by Dr Austin Farrer entitled 'Mary, Scripture and Tradition'. For this last alone the book would be worthwhile. Dr Farrer, using the Virgin Birth as an illustration, studies the validity and limitations of the 'deicit, fecit' principle against a wide background: the attitude of the believer towards, and his criteria for historicity. An essay of this calibre is a contribution to genuine mariological dialogue, and it should encourage any Christian to make his own the prayer with which the Abbot of Nashdom ends the book—'Mary, Mother of Christ, Mother of all Christians, draw us all into that unity which your Son desires'.

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ST CHARLES OF SEZZE: AUTOBIOGRAPHY; Translated and edited by Father Leonard Perotti, C.F.M.; Burns and Oates, 25s.

Charles Macchione was born in 1613 in Sezze, a town in the Italian Province of Lazio, some eighty miles from Rome. At school he was a poor student and only learnt to write with difficulty. When he was twenty-two years of age, he became a lay-brother in the Order of Friars Minor, having already had a vision of our Lady who appeared to him whilst he was working in the fields: 'My son, if you want to keep all your promises to me, then become a Religious as soon as possible' (p. 24).

His progress in holiness was rapid but not easy. Beset with difficulties from without, in the shape of a rather harsh Superior, and from within, through many temptations of the flesh, he nevertheless reached 'the highest degree of