

significance of oral tradition demands different answers for different kinds of literature', but the evidence of the use of writing in the time of the monarchy, whether it was principally the business of specialist or not, is weighty enough to make the principle of the school too extreme.

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THE CHURCH OF THE WORD INCARNATE. Vol. I: THE APOSTOLIC HIERARCHY. By Charles Journet. Translated by A. H. C. Downes. (Sheed and Ward; 45s.)

'If St Thomas could come back to earth', wrote Père Gardeil, 'and could see the dogma of the Church at the point of development it has attained in our day, I do not doubt that he would give it generous space in the third part of the *Summa* between the treatise on the Incarnation and the Sacraments.' One may say that the subject of the Church has become in our day the focus of all theology, just as in the early days it was the subject of the Incarnation and in later days the subject of grace and the sacraments. This work of Mgr Journet (the first of four volumes to be translated into English) is therefore a work of major importance; it marks a definite stage in the evolution of theology, which is of vital interest at the present time. One may add that it is of interest to the layman no less than to the priest; one might say that it is indispensable to the formation of a serious theological mind.

There are two subjects in regard to the Church which are crucial to most thinking people at the present time. The first is the relation of non-Christians, Hindu, Buddhist, Moslem, Jew and simple pagan to the Church, and how this relation can be reconciled with the dictum, *Extra Ecclesiam nulla salus*. The answer to this question which is now generally accepted is that non-Christians, who are in good faith, are related to the Church by their unconscious 'desire', that is by the fundamental orientation of their will, and that this makes them really though invisibly members of the Church. Mgr Journet not only expresses this view with great precision, but, what is more important, he habitually takes into consideration this vast 'membership' of the Church outside her visible communion.

The other problem which is even more serious to the average Christian is the question of 'scandals' in Church history, especially the use of force by the Church in the Crusades, the repression of heresy and the wars of religion. Mgr Journet discusses this problem at great length and it is impossible to summarize his view adequately. But briefly it may be said that he distinguishes between the action of the Church as such, that is her own proper canonical power given her by Christ, and the action of the Church in combination with the State in a variety of

relationships based on more or less temporal and historical accidents. It is in this sphere that the most difficult problems arise and that the greatest scandals occur. Mgr Journet deals in detail with all the major problems and his treatment of them is both subtle and convincing; but it needs to be studied at length, if the whole problem is to be properly understood.

The whole work is marked by great delicacy of thought and it requires intensive consideration, but it is animated throughout with a very deep sense of the supernatural mystery of the Church. Problems of detail are never allowed to obscure the great reality of the Church as the Mystical Body of Christ, and the reader is never allowed to forget that the Church is the central mystery of existence which calls into play all our energies both of mind and will, if we are to understand her nature and live by her life.

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COLLINGRIDGE. By J. B. Dockery, O.F.M. (Johns; 25s.)

All too little detailed work has been done on the later Vicars-Apostolic, and this study of one of them is a welcome addition. Bishop Collingridge's life (1757-1829) spanned the period that saw the final decline of the Church in England, the suppression of the Society of Jesus, and the dwindling, almost to extinction, of the Franciscans and Dominicans. It is a period depressing almost beyond endurance after the heroic days of the martyrs, and the only comfort to be derived from these pages is the thought of how far we have progressed since Collingridge died in the darkest hour before the dawn. Fr Dockery has searched everywhere for his materials, and if his narrative lacks much of the excitement and colour of the preceding century it is no fault of his. We who have seen the dawn find it hard to account for the testiness, the disunity and the jealousies that made progress impossible. It is easy to be brave and lighthearted when the battle has been won. The prospect before a Vicar-Apostolic in 1800 was not a happy one. The Catholics had dwindled to something like 60,000. Many of the families of the old aristocracy, who had proved so valiant a century before, had succumbed, and the few that remained steadfast were exhausted financially. There was an alarming shortage of priests, and apart from the negligible harvest of converts, the increase in numbers came from the Irish immigrants who were in desperate straits. The Western District over which Collingridge ruled was more desolate than the others, and the problem of finding and supporting priests for this vast area gave him the greatest anxiety. This part of the book is the most important, but there is much besides. Early years at Douai, work in London, the Franciscan school at Baddesley Clinton, and the struggles