

We are given an exposition of Catholic doctrine and a discussion of the difficulties which Protestants normally experience which should be read by all those who have the reunion of Christendom at heart. The problems are analysed with depth and sympathy and several interesting suggestions made. The delicacy of the question of division and reunion is such that much of the literature on the subject follows the well-beaten track or takes refuge in rhetoric. Dr Adam faces the difficulties squarely with scrupulous fairness and objectivity. As a result there is nothing in his third lecture which can give offence either to Catholics or to Protestants. At the same time there is much that is constructive and new.

RICHARD BLUNDELL, S.J.

THE BOW IN THE CLOUDS. By E. I. Watkin. (Sheed and Ward; 7s. 6d.)

In the early nineteen-thirties Sheed and Ward published a series of *Essays in Order*, which formed a kind of symposium of Christian humanism of brilliant promise for the future. It included works by Maritain, Mauriac, Christopher Dawson, and two remarkable essays *On Being Human* and *Poetic Experience* by Fr Gerald Vann, O.P., and Fr Thomas Gilby, O.P. It may be thought that the promise of this dawn has scarcely been realized in the years since the war, but it is good to have Mr E. I. Watkin's contribution *The Bow in the Clouds* reprinted. Like so many other of these essays it seemed to contain in germ all the elements of the writer's later thought. It is a vision of the world in which the divine light is seen to be reflected in human experience like the colours of the rainbow. At the base is the pure potency of matter, which like the ultra-violet waves escapes our understanding; at the summit is the infra-red of mystical experience, which goes beyond all human modes of thought. Between these two extremes is the world of our experience, rising from the violet of scientific and the indigo of practical knowledge to the blue of metaphysics; and again from the experience of life (green), of art (yellow) and of sex (orange) to the red of religious experience. The whole of this view of life is based on a theory of 'intuition' which Mr Watkin was to develop more fully in his *Philosophy of Form*. In brief it may be said that Mr Watkin holds that all human knowledge is intuitive in its essence, but that we have to distinguish between the clear but abstract intuitions of science and philosophy on the one hand, and the obscure but deep and concrete intuitions of life and art and religion, on the other. This theory has never had justice done to it, largely it may be thought owing to the prejudice derived from Aristotle against any form of intuitive knowledge. Mr Watkin is certainly a Platonist but one may think that he does full justice at the same time to all that is of value in the thought of Aristotle

and that his philosophy is as balanced a form of Christian philosophy as can be found. One may hope that this reprint of an early work may lead to a better appreciation of its value.

BEDE GRIFFITHS, O.S.B.

THE HEART OF THE WORLD. By Dom Aelred Watkin. (Burns Oates; 7s. 6d.)

Although the author states that this book is not intended for professional theologians and controversialists, it is nevertheless a serious study of Christian doctrine, which re-presents theological teaching in a personal and original way while generally avoiding technical language.

Less directly concerned than is suggested by the publisher's blurb with devotion to the Sacred Heart, Dom Aelred's study is centred on the doctrines of the Trinity, the Incarnation and the Mystical Body, on all of which devotion to the Sacred Heart so closely depends.

The first section, which one would have liked to be further developed, is on 'The human heart and the Trinity', the heart being understood in the sense of 'that ultimate expression and experience of personality in knowing and loving'. Our Lord's mediation is specially emphasized: 'apart from Christ even the very centre of our hearts, where we are at our very best and highest, is cut off from knowing God'. This Christocentric emphasis is characteristic of the book: the growth of Eternal Life is seen as an all-round development in Christ through the sacraments, through suffering, through loving others, through the Liturgy and private prayer, which are all harmonious elements in our Christian re-formation.

The last section on 'the Law and the Heart' is the most developed one. The warfare of the Christian is ultimately one between selfishness and charity. Suffering and self-sacrifice are both the price and the means of the union between our hearts and the Heart of Christ. In these pages especially Dom Aelred is both personal and practical; and if he would be the last to claim that he has a new message, his fresh approach to and his union of various elements of the Christian life, which are sometimes too isolated from each other, help to make his book an ideal present for all religious, and for many thoughtful layfolk.

HUGH FARMER, O.S.B.

THE SPIRITUAL LETTERS OF DOM JOHN CHAPMAN. Edited by Dom E.R. Second Edition. (Sheed and Ward; 12s. 6d.)

For the fervent advocate of Dom John Chapman's spiritual doctrine there is in this highly personal work a well of abundant water. Here he is at his best and for those who knew him in life or have read his works there will be a new point of contact in this very natural exposé of his thought.