

spiritual sanctions—at first against imperial servants for what they do in their public capacity, and then against their master himself. It is this development that finds its first climax, at the end of the period, in St Ambrose. 'If St Ambrose had been asked to expound his theory of Church and State, we may be confident that he would have done so in dualistic terms.' With him, issues of State come so far within the purview of the Church, however, that not only does he refuse to rebuild the synagogue at Callinicum on the Euphrates after the riot of 388, but he holds on inflexibly till the Emperor alters his rescript about it. 'The Church has prevailed against him' and 'successfully imposed a spiritual sanction upon an Emperor on the score of an administrative or political action not directly involving the Church. . . . We are on the road to Canossa.'

If the dualism that emerges from the events themselves is not strictly clear, at least the theory, from its one extreme to the other, of Church-State relations, is fully deducible by the end of this fourth century. Professor Greenslade argues the extremes, in the last of his three lectures, and dismisses both. This throws him into a middle position, which the Catholic Church has been trying to stabilize ever since Boniface VIII so fatefully overshot it, whereby, 'on the basis of its self-consciousness as the Church of God, it may seek by friendly though cautious contacts to hold that position in the State which, adapted from time to time as the course of history requires, shall best manifest the Christian profession of the nation and secure to the Church any proper vantage-point for educating the nation in the things of God'.

A. C. F. BEALES



NOTICES

THE FATHER McNABB READER, edited by Francis Edward Nugent, is to appear in an English edition in the near future, so that we will reserve a review for that event. But we must welcome this American initiative in presenting Father Vincent again to the world in all his variety of interests and with some of his most telling wit. It includes his verse and his biographical writings, and as the editor remarks the whole anthology has the tone of autobiography as every sentence 'betrays the man behind the pen'. We are grateful to P. J. Kenedy and Sons for presenting this volume (price: \$3.50).

BEING AND BECOMING, by Dr D. J. B. Hawkins (Sheed and Ward, 10s. 6d.), as a philosophical work does not call for an extended review

in these pages, but no serious student of 'spiritual' theology could neglect the work of so shrewd a philosopher who has been able to rescue the Thomism that lies behind most of our theology from becoming an ossified system, regarded in some quarters as a sort of mechanism for producing answers to all problems. Dr Hawkins reveals how it can enter into living thought, which is quite another matter.

LA FIN DES TEMPS, translated from the German of Josef Pieper (Desclée de Brouwer; 60 Belgian francs), is also set forth in a philosophical series, but as a 'meditation on the philosophy of history' it is a very different type of philosophizing. Pieper was concerned with the coming of the Antichrist and his eschatology is concerned with the working out of prophecy in the history of mankind. He insists that the philosophy of history will be sterile and without seriousness unless it takes into account the teaching of theology on the last end of man.

THE DANGER of insisting on the perfection, or at least the perfectibility, of man here on earth lies in the fact that we easily forget that we are a people on the march. We have to look forward to our fulfilment and real happiness. True humanism can only be found where the theological virtue of hope stirs the spirit and urges the Christian on towards the future life. Present life and future life—these must always produce a tension, but Père Carré, O.P., the famous French *conferencier*, shows in his *Espérance et Désespoir* how this may be worked out in the Christian life. One might almost call this an 'essential' book (Editions du Cerf; Blackfriars).

GEORGES THÉROUARD in his *Sainte Marie, Mère de Dieu* (Editions du Cerf; Blackfriars) takes the references to, and the words of our Lady in the Gospels, and draws out their meaning and significance. This is not another piece of 'theologizing', but a simple and direct consideration of the text of the New Testament—and a very refreshing contribution to the literature of the Marian year.



EXTRACTS

MOUNT CARMEL, the Carmelite Quarterly published from the Priory, Kensington (1s. 6d.) dedicates a special August issue to our Lady and among its bright articles by such people as Douglas Hyde and Miss Hilda Graef, there is one devoted to 'Our Lady's Place in the Russian Soul'. The author, Fr Thomas of the Cross, O.D.C., remarks on the