

for the fact that before the coming of Christ there could be no perfect victim, for fallen humanity could not produce one. Our Lord 'finally solved the problem of successful sacrifice' by preparing a perfect substance for sacrifice, his own humanity. Through the 'dynamic continuation in time of our Lord's unique sacrifice' Christians are now able to participate in the perfect sacrifice of the Lamb without blemish. What is the mode of this participation? The author rejects the 'spiritual' sacrifices which the Reformers sought to substitute for the Mass; true sacrifice involves the offering of material substances. Thus he sees in the preparation and provision of the material bread and wine the chief means of participation in the Mass. The Offertory, on this view, becomes the most important part of the Mass. Protestants err in placing too much emphasis on the Communion, Catholics on the Consecration. Catholic doctrine, of course, gives due importance to all three as the essential parts of the Mass. The provision by the faithful of the material bread and wine for the Sacrifice can be and often is encouraged as an expression of real participation in the Mass, but the danger of over-emphasis on this practice is that of looking on the bread and wine as the actual victims of the sacrifice, as seems to be implied in such phrases as: 'Our Lord does not cease to prepare additional victims to be offered as gifts to His Father', or 'Portions of Bread and Wine are the sacrificial victims established for His Church by our Lord'.

On the subject of transubstantiation the author departs from Catholic teaching, proposing a novel and extremely complicated explanation based on his 'materialistic' view of sacrifice. As far as one can understand it, the bread and wine undergo a double change: first at the Offertory, when by a process called 'ensubstantiation' they are incorporated into the 'natural' Body and Blood of Christ; secondly at the Consecration, when they become the glorified Christ. Again we must confess that St Thomas's explanation is simplicity itself compared to modern Anglican tortuosities on this subject.

EGBERT COLE, O.P.

GEORGE WHITEFIELD: THE AWAKENER. By Albert D. Belden, D.D. (Rockliff; 30s.)

The revised and abundantly illustrated edition of this book which first appeared in 1930 is a welcome addition to the history of the religious revival of the eighteenth century. Whitefield's success, like that of the early Quakers, was felt on both sides of the Atlantic; and it may be that today we owe the friendship between U.S.A. and England to the religious bond forged by people like Whitefield, Penn and the

Wesleys. The Catholic reader should note the constant insistence on experience which to him is so very intimate an affair but in Methodism plays such a central part in the social aspect of religion. Of Whitefield's first conversion Dr Belden writes: 'There and then he experienced an accession of moral power whereby he overcame his secret sin'. It was towards such experience that Whitefield's tremendous open-air apostolate was directed. While admitting the danger of an exclusive reliance on such experience, it might be suggested that Catholics have grown over-suspicious of such elements in their religion and that a sympathetic study of this in the Catholic faith would bring a greater possibility of understanding the Methodist standpoint. For this reason the study of this and other similar books should prove of value.

C.P.

LIVING CHRISTIANITY. By Michael de la Bedoyere. (Burns Oates; 15s.)

This is a transposed autobiography, written in a style which is a cross between the editorial columns, and 'jotter', of *The Catholic Herald*. It is not a calm and careful thesis; it is bitty and sometimes rambling. But it has two great virtues: it is honest, and it deals with real problems. The autobiographical element is useful here. The problems of the layman's status in the Church, and the problems facing the layman wishing to live up to his vocation as a christian, are still so all-embracing that they may perhaps be best suggested in a description of individual experience.

To some extent the book is out of date. The author's own experience has been determined by the education he received between thirty and forty years ago. It seems impossible that quite such a radical divorce survives between the Christian mysteries and 'religion', as then taught; however we still encounter its shades and sometimes meet the near-Manicheanism, which was associated with it; the author's description of his experience may therefore be useful. In his chapter 'The Missing Link' he refers to the absence, simply, of 'God'. So much attention was paid to 'morals' from a point of view almost ludicrously far from the moral reality of the child's life that little of God's ultimate reality got through. However, the result, in the author's case, has been to strengthen his own yearning, by reaction, to understand the 'isness' of God. This desire widens out into a desire to understand the whole of 'living Christianity' within the unity of man himself, indeed as the expression of man himself.

The details of the book are generally speaking what one would expect; they comprise an intelligent review of current problems in the