

class which she was running in Darmstadt towards the end of the war, the members of which survived the bombing of that town and banded together to serve other survivors in the ruins. One cannot help admiring the spirit of devotion, humility and penance which has moved her to write this book, the theme of which is the theological significance of the State of Israel. For her this is the fulfilment of prophecy, or at least a stage towards that fulfilment, that is, the return of Israel to her land as a stage of her return to her true messiah. Nevertheless there is something which makes one uneasy in this too facile application of scriptural texts to political events; one remembers the fate of others in the past who have proceeded by this kind of illumination. The German people must not forget Auschwitz and the Warsaw ghetto—neither must the British forget Dresden, nor the Americans Hiroshima—and it is true that these memories ought to be occasions for our grasping the horrors to which our sins can lead, but it is also necessary to examine carefully the reactions to which our sense of guilt may impel us. One injustice, however terrible, cannot be righted by another. The Arabs too may have a case which should be heard and judged in theological terms.

BENET WEATHERHEAD, O.P.

THE BIBLE, WORD OF GOD IN WORDS OF MEN, by Jean Levie, S.J.;
Geoffrey Chapman, 30s.

This work falls into two parts which complement one another. The first is historical and ably traces the slow evolution of Catholic exegesis from 1850-1960. Some of this history seems remote and strange to us nowadays who live in the light of *Divino Afflante* and all that has obtained since. The realist and archaeological approach which has done so much for sound Catholic exegesis, is well set out; and there are copious bibliographies which should be of great help to those who would pursue these fascinating studies further. A valuable section is given to the analysis and exposition of *Divino Afflante*; this leads naturally to the conclusion of part I and prepares for part II which is a more theological treatment of inspiration and Catholic exegesis. All this section repays close study. Our author convinces by his measured exposition and has incorporated a great deal of the best work of e.g. Rahner, Benoit, and other exegetes and theologians. Chapter x had already appeared as a lecture and deals with the question of 'proofs from Scripture'. The whole subject is admirably handled in a practical way by considering some of the more telling texts and by pleading that we read these in their living contexts. And then, having hammered out possibilities and modalities, the book ends, as it must, with the words, 'Increasingly the experience of Christian life confirms this dogmatic truth: the holy Scriptures which are to accompany mankind throughout the centuries, are not self-sufficient. They can only be understood as God wishes them to be, if they are constantly interpreted by the Church' (p. 301).

There are some corrigenda in this generally well-produced book:

p. 121, n. 6: for 'R.V.' read 'R.B.'

p. 110, n. 58: for 'of' read 'cf.'

p. 111, n. 65: for 'E. Marsaux' read 'E. Massaux'.

p. 116, n. 5: for 'G.B.F. Brondon' read 'G.B.F. Brandon'.

ROLAND POTTER, O.P.

LOUIS OF GRANADA, by R. L. Oechslin, O.P.; Aquin Press, 21s.

Louis of Granada has long been regarded as one of the greatest of spiritual writers and Fr Oechslin estimates that his book *Prayer and Meditation* has gone through more than five hundred editions in various languages. His *Guide for Sinners* was as popular amongst persecuted English Catholics as the *Imitation of Christ*, and was very early translated by them in the period immediately following the great man's death. In this present volume the author presents us with a clear and careful analysis of Granada's teaching on the spiritual life, stressing his insistence on interior prayer as the means to achieve our desired union with God, a prayer which has as its object real devotion as described by St Thomas, not a mere emotion but a steadfast determination to act well, to obey the commandments of God and to accomplish what belongs to his service. This devotion 'consists in the promptitude with which one offers oneself, and the intensity with which one is disposed to do God's will.'

Louis of Granada, an energetic missionary and one who was well acquainted with the poor in scattered villages, realised that wide-spread ignorance was the principal cause of the relaxation of morals, ignorance too often due to a careless and decadent clergy. It was to remedy this evil that he had dedicated himself to preaching not only by word of mouth but by his pen. Needless to say, like all great apostles he got into trouble; and at a time when all books advocating interior piety were suspect in Spain, because of the introduction of Protestant works, it was not surprising that Louis' treatises, together with the works of St Francis Borgia, Bd John of Avila and others, were placed on the Index compiled by the Spanish Inquisition. This was in 1559 but Pius IV five years later ordered their removal from it. Trials came to him in plenty, and these he welcomed. What he shrank from were honours and amongst those offered him was an archbishopric and finally the red hat, both of which he escaped and was allowed to 'die in his little nest' full of years and virtue, aged 84, on the last day of 1588.

WALTER GUMBLEY, O.P.

ST AUGUSTINE ON PRAYER, by Thomas A. Hand, O.S.A.; Gill, 18s.
THE FATHERS OF THE CHURCH, vol. 44, St Ambrose; C.U.A., Press.

Fr Hand's book is an excellently arranged catena of all that St Augustine has to say on prayer. It begins with the basic principles; that all men desire happiness; that therefore all men ought to desire God, because only in him can full, that is eternal, happiness be found; that to desire God is to love him; that prayer is the expression of this desire; that it is an unconditionally gratuitous gift of God;