

On the other hand, we see men and women vainly trying to work out their salvation and the cure of the world's ills on an entirely natural basis. Immersed in social works of every description, they derive their inspiration not from a belief in a God-given human destiny, but from an unwarranted belief in Humanity.

It is against these two unsound and false conceptions of holiness that Mr. Peck writes so convincingly. The main weight of his attack is directed against mere pietism, a Christianity disincarnated. He is concerned to show that it is not so much an error in tactics as an error of doctrine—what Père Chenu once described as 'a sin against the reality of the Incarnation.' The Christian is not just a soul. Mr. Peck insists with vigour and with learning that 'the Christian is man.' The divine life elevates the whole man, rejecting nothing. The subject matter of Christianity is the whole of human endeavour that it may 'restore all things in Christ'; all things natural and supernatural. The apostolate is not the enclave of bishops and priests alone; every Christian by his God-given fellowship with God is called upon to labour in Christ's vineyard. Those Christians who are perplexed by their own abundance of material comforts in face of the poverty of many about them will find his chapter on the Christian as Ascetic really helpful. His chapters on the Christian as Prophet, the Christian as Priest and the Christian as Apostle stimulate and inspire.

J. P. SMYTH.

MAN'S SUFFERING AND GOD'S LOVE. By Mgr. J. Messner. Translated by Sheila Wheatley. (Burns Oates; 2s. 6d.)

AS I HAVE LOVED YOU. By the Rev. John Kearney, C.S.Sp. (Burns Oates; 7s.)

Perhaps it is too much to hope that a translation will ever do justice to the original, but Mgr. Messner's ideas are more arresting than their English dress allows them to appear. This is a topical book, but it is not written in a flippant manner. The Christian attitude to suffering is shown to be fundamentally active: it is rooted in a readiness to do God's will, and this means more than just putting up with pain. 'Let us beware of confining God's will to suffering alone and thinking only of suffering in our "Thy Will be done."' Above all, by God's Will man is called to action.' And it is often here that the greatest suffering lies; the most acute pain is self-inflicted, the pain of daily drudgery, the pain of doing one's duty with meticulous accuracy. This idea might have been developed still further with the Church's teaching on the Apostolate of suffering with Christ and the power of suffering to make us more like Christ. Yet the fact that we suffer only because God loves us and that suffering makes us more active members of the Body of Christ does come through.

Father Kearney only shows what God's love does to us in order to show what it should make us do to others: he explains first 'How

God loves us,' and then 'How we should love one another.' Thus the book is a unity; none the less it can be read piecemeal, and with profit, especially in conjunction with prayer, as the author desires. Ultimately it is a guide to prayer. Nor is it confined to theories; a few excerpts are sufficient evidence of this: want of charity shows itself in 'a tendency to have nothing more to do with another although we do not wish him any evil': the cure for an uncharitable tongue is to talk charitably, to practise silence, and to use that tongue in prayer; consideration for others is one of the commonest of the obligations of charity; finally, if charity begins at home this means that we must be charitable to our own soul and give it a fair chance by the practice of prayer, the virtues and spiritual study. This is typical of the advice which Father Kearney has to give. At the same time his practical hints are not unconnected bolts from the blue: they are closely linked on the doctrinal basis that our love for human creatures is the mirroring of our love for God. The continual references to Scripture are illuminating, and the use of St. Thomas, of modern writers such as Père Lagrange of Jerusalem, and of the liturgical books give the book 'body.' But above all this is a book for those who wish to pray well. The best recommendation, therefore, is that it cannot fail to make prayer more sincere and effective if it is used with thought and humility.

GERARD MEATH, O.P.

RERUM NOVARUM AND SOCIAL INSTITUTIONS IN GREAT BRITAIN. By the Rev. L. Watt, S.J., M.A., B.Sc.(Econ.). (C.S.G.; 2d.)
A HANDBOOK TO 'RERUM NOVARUM.' By the same. (C.S.G.; 1s.)

In his usual competent and precise manner, Fr. Watt shows in the first of these two new publications of the Catholic Social Guild how social progress in this country has been in line with Pope Leo XIII's recommendations. We have much to be thankful for and much to be proud of; and the text throughout is as rosy as the cover. The impression thus given is more of an apologia than an impartial survey of light and shade. For example, he makes no comment on the Trade Disputes Act of 1927, which according to the T.U.C. imposes 'severe disabilities' on the Unions.

The Handbook has been written to make clear the principles underlying the involved phraseology of *Rerum Novarum*, and to explain them simply in reference to later papal pronouncements, of Pius XI and Pius XII. It is successful, but the language is still too complicated. There are, too, some odd turns of phrase—e.g., 'Also, the property-system is subject to State-control'—and Christianity does not tell the 'exploited that they must accept their lot without protest and pointing them to the skies, as the enemies of Christianity sometimes assert.'

J.F