

Trèse's meditations. He deals many a shrewd blow at clerical weaknesses, though his ascetical practices do not sit very easily on him. (At his time of life he ought to know, without debate, whether an afternoon rest is a necessity or an indulgence.) Moreover, his book seems to derive from the pre-liturgical age. Liturgy is not an optional extra in the same class as confraternities and guilds.

However, the framework is artificial, as we have said, and perhaps these are not Fr Trèse's real habits or opinions at all. Incidentally, it must be a very long time since the genuine spiritual diary of a priest was published. We are remarkably reticent, perhaps wisely.

The cost of the book is too high, the dust-cover is attractive, the 'blurb' bloated.

J.D.C.

MYSTERY MAN. By Aloysius Roche. (Burns Oates; 10s. 6d.)

The main criticism of this book is that it is entirely negative. It is written in the racy, spicy style of a gossip column of a Sunday newspaper. You read of the kind of family a priest normally comes from, the boy he probably was, the studies he did, the clothes he wears, the money he has, the number of visits attending the dying may entail, but you will read nothing of the ideal of the Catholic priesthood, nothing of the mystery of the 'Mystery Man'. A non-Catholic reader would draw the legitimate conclusion that the Catholic priest is no more than the Catholic version of the Jewish priest or Protestant minister—there is nothing to show that the Catholic priesthood is specifically unique.

Irritating phrases abound: 'The Church introduced celibacy under pressure of what she conceived to be the common or greater good' (p. 118). 'The parochial clergy may not attain to any very elevated degree of contemplative prayer, but the kind of life they are required to lead would seem to justify the presumption that they are not called to such heights' (p. 141)—and the peculiar justification of that statement, 'difficulties might arise if there were. . . . any general addiction to visions, transports or ecstasies' (ibid). 'When priests become sceptics or rationalists. . . .' (p. 176).

There are a lot of gossipy anecdotes in this very belittling book on the Catholic Priest, the *raison d'être* of which one cannot fathom.

TERENCE TANNER.

APOLOGETICS FOR THE PULPIT. By Aloysius Roche. (Burns Oates; 18s.)

This work was published shortly before the war, in three volumes, and it is an indication of its usefulness that the publishers should have decided to reprint it in an omnibus edition. There are no changes from the earlier edition. There are three sections, each of forty chapters. The first is called 'The Grounds of Belief,' and discusses the existence of God, sin and redemption, revelation, our Lord, and the Blessed