

Mass (prepared for, of course, along the lines suggested in this book). It may be that the great increase of interest in 'modern' methods can create a gap between the Mass and the Sacraments as expounded in school and the realities as often witnessed in church. Dom Rutledge is perhaps not fully aware of this, and while in his treatment of the Mass he is concerned with active participation, it is so only remotely, as it were. It would be useful if clearer indications were given of how his principles—and they are admirable—can in practice be applied to the faithfuls' actual share in the offering of Mass and the administration of the Sacraments.

I.E.

THE SPIRITUALITY OF ST THERESE. By André Combes. (Gill and Son; 10s.6d.)

The present volume is one of the best representations of the spiritual doctrine of St Teresa of Lisieux. Abbé Combes, who has access to all the material stored up in the archives of the Lisieux Carmel, is particularly well placed to write such a book, which brings out the spirituality of this great 'little' saint with convincing clarity. The chapters on St Teresa's idea of love, on her theory and practice of mental prayer, and on the Little Way of Spiritual Childhood are especially valuable; after perusing them no one should any longer have an excuse for regarding her teaching as easy or as suitable only for simple-minded (as opposed to intelligent) persons.

There are, however, a few blemishes, especially in the last chapter, on her spirit and message, which we regret the more in such an otherwise excellent work. The term 'mystical' is frequently used too loosely, e.g., in statements such as this: 'From the moment when man understands that everything real is a grace, and resolves to yield himself up to God's guidance, he enters into the mystical order.' (p. 153.) Nor do we think it is in the spirit of the saint herself to play her off against the great mystics of her Order, St John of the Cross and St Teresa of Avila, to the detriment of the latter and to tell us that 'the humble nun of Lisieux spread her teaching in a more attractive way' than they (p. 162). And that her 'message . . . is without precedent throughout the twenty centuries of Christian history' seems a quite unwarranted exaggeration. But these are minor defects in an otherwise illuminating and searching study, to the second part of which, mentioned in Fr Vernon Johnson's preface, the reader will eagerly look forward.

H. C. GRAEF.

THE FAITH OF THE ROMAN CHURCH. By C. C. Martindale, S.J. (Sheed & Ward; 7s.6d.)

THE SPIRIT OF GOD. By C. C. Martindale, S.J. (Sheed & Ward; 7s.6d.)

*The Faith of the Roman Church* made its first appearance in 1927 as a volume of the series 'The Faiths'. Now after more than twenty

years another publisher has happily thought fit to re-issue the book. None can write more cogently, more lucidly on the truths of Catholic belief than Fr Martindale. His ready pen has ever been at the service of the Church, and it would seem few writers can claim the attention of non-Catholics as he.

The religious issue at present prevailing is no longer a question as between different Christian bodies. The pressing and urgent problem of our times is the unbelief in God and the consequent abandonment of all that savours of religion. Awareness of and dependence on the supernatural are features that have disappeared from contemporary outlook. Yet it is only through supernatural means only in life expressed in terms of relationship to God, that man can find his true development and fulfilment. Where, then, and how is man to find God? The search for God is not a haphazard affair, the result of which may or may not result in success. Nor is it a quest for what at best can only yield a vague, shadowy, uncertain, unconvincing symbol. The truth of God, which alone can satisfy man, is not left for man to discover or stumble upon by accident. To help man find unerringly his true destiny, God has revealed himself, has clearly indicated the unfailing means whereby we can attain eternal happiness, which is life with and in God himself. This revelation comes to us not merely through God uttering the truth in word, but through clothing the Word with flesh. Furthermore, that men of all ages should arrive at knowledge of the truth, Christ established the Church, and to it entrusted the ways and means of teaching mankind and infallibly leading all nations to life eternal.

Much that Fr Martindale writes is inevitably compressed. The illustrations he uses, the references and incidental remarks he makes, all give unmistakable indications of the wide reading that has entered into such an acceptable book.

*The Spirit of God* is the outcome of Fr Martindale's preaching in that the subject matter was first planned for sermons, and subsequently re-arranged for publication in book form. In a world that is fast delivering itself over to materialism, it is all too easy to lose sight, at least temporarily, of the fundamental and primary importance of what is spiritual. Not always is it appreciated and acknowledged, even by Catholics, that the powers making for destruction are spiritual, though expressing themselves in material forms. The present success of Satan is due in no small measure to the common error concerning his nature, and the reluctance or refusal to admit the tremendous power and influence exercised by a being that is essentially immaterial.

Likewise there is a general unawareness that the problems harassing nations or the individual man are at bottom spiritual problems, and will remain insoluble so long as they are dealt with on a purely material plane. In addition there is disregard or ignorance of the

influence on the world and in the personal life of man of the Spirit of God. Our Lord promised and duly sent the Holy Spirit to the apostles, to abide with the Church and in the souls of its members until the end of time. The Spirit of God is the giver of life—*spiritus vivificans*—and through his indwelling in the souls of the just he establishes order and gives meaning to creation. Imbued with that Spirit, conscious of and docile to his promptings, only thus can we hope to renew the face of the earth.

TERENCE NETHERWAY, O.P.

THE SPIRITUAL TESTAMENT OF SISTER MARY OF THE TRINITY. (Mercier Press; 12s.6d.)

The book, written by a Poor Clare, contains a short autobiography and a large number of notes of what she believed to be our Lord's own words to her. These are mostly concerned with advice on her conduct in the monastery, on the 'victim vow' and on his desire for souls. The book is a translation from the French.

JESUS AND I. By Jean Plaquevent. Translated by Emma Crauford. (Sheed & Ward; 6s.)

Here is an author who realises that the small child has his small problems just as adults have their larger ones, and sets about to help him in a simple, straightforward and unsentimental way. Showing our Lord to be an alive human being—someone to be loved and talked to at any time, not just someone to be remembered in Church and at bedtime. Parents should welcome this little book. The illustrations by Mary Taylor are delightful

S.M.F.

WERDE LICHT. By Benedict Baur, O.S.B. Vols. I & II. (Herder: Freiburg.)

This is the seventh edition of these liturgical meditations, and the first two volumes take us from Advent to Easter. There are some useful additions to this latest revision, in particular the interpretation of the 'O' Antiphons as a preparation for Christmas.

R.O.

PETRUS DAMIANI: DAS BUCHLEIN 'DOMINUS VOBISCUM'. By Adolf Kolping. (Patmos-verlag: Dusseldorf.)

This is a good translation of St Peter Damian's opusculum, giving an answer to the problem of the use of the 'Dominus Vobiscum' in the private recitation of the Divine Office. It would seem that this and the 'Jube Domne Benedicere' are superfluous in private. St Peter is writing for hermits and he points out how all are bound together in the unity of the Church, in faith and charity. Besides providing a background for understanding the choral recitation of the Office in the middle ages this little book is instructive for those religious and priests of today who have to recite their Breviaries in solitude.

R.O.