

or at length here, though probably not difficult of access. The point is just inferred and almost slurred over, which is a pity and perhaps a lost opportunity.

ROBERT BRACEY, O.P.

TE DEUM LAUDAMUS. (Herder, Vienna; n.p.)

Meditations by Leopold Nowak on Anton Bruckner's music, which is given throughout. The *Te Deum* is printed at the beginning of the book, Latin phrases in black alternating with German ones in red. Type faces and initials have been chosen most carefully and the production is a great joy.

Nowak takes us through the *Te Deum* step by step, not only commenting on Bruckner's work but singing his own *Te Deum*—in words not music. Perhaps one must, like Nowak, have lived through horrors such as Hitler's rule and the bombing, before one can sing 'Te Deum Laudamus' so completely, having found God's gay peace within the terror of almost superhuman pain.

The book is a triumph of faith and love over chaos. U.M.S.

A LA CROISEE DES CHEMINS. By Jean le Presbytre. (Casterman: 48fr.)

After his success with *Toi qui deviens homme* and *Au large*, the author now addresses youth on the question of vocation. The first half of the book deals with the lay state wherein is set forth in dialogue form the rôle of Catholic laymen in university, social, religious and family spheres. The second half outlines the significance and implications of priestly and religious life, and is full of good sense, advice and instruction. Considering the scope of this book, it is surprising how the author has managed to condense his subject without giving the impression of omitting anything of value and importance or at the same time of treating superficially the many problems and points involved.

T.N.

MENTAL PRAYER. By Cyril Bernard, T.O.C.D. (Little Flower Press, Manjummel; n.p.)

This is an excellent treatise—simple and practical—which should be extremely helpful to souls of good will.

THE CALL COMES TO YOU. By W. Salmon, S.M., M.A. (*Filii Matris Boni Consilii*; 1s.0d.)

Here is a short account of the real meaning of a religious vocation together with answers to all the standard objections. One is left however with the impression that a vocation may be had for the asking by anyone who desires it, whereas it is not above all a *grace*, i.e. the free gift of God given to whom he chooses?

S.M.C.

CHRISTLICHES GEBETSLEBEN. By Franz Moschner. (Herder, Freiburg-im-Breisgau.)

One phrase at the very beginning of this book typifies the intense concern with *practice* which runs through the whole of it. Fr Moschner points out what those of us given to reading 'spiritual' literature can never call too frequently to mind, that 'reading' is not the same as doing, and that no one will become a saint through just