

lem of the Christian apostolate in a de-Christianised world. And Père Perrin's account of his year in Germany (of which seven months were spent in prison) is likely to remain a classic of that new, or rather that old-but-rediscovered, spirituality which is transforming the Catholic life of France. Henri Perrin, a young Jesuit, volunteered to go as an ordinary mechanic to Germany, for the Germans had refused to allow priests to go with their people into servitude. The work of such priest-workmen had to be clandestine, without any of the sanctions and supports of a normal ministry. And it was these very circumstances that made that ministry a marvel of grace. Thrown among a mass of workers, of whom the great majority were wholly indifferent to the impact of Christian faith, the priest *was* the Church, and he soon realised that his work lay quite simply in his charity, in his being Christ to his brethren. The Mass, the sacraments, the familiar features of Catholic life, even the name of God: all this was far away from the world of these unhappy men, the men of a post-Christian age. Nothing is more moving in Père Perrin's book than his account of the community that grew up in a prison cell—Frenchmen, Poles, Russians, Germans—gropingly turning to prayer, dimly seeing in the shared life of a common disaster the reflection of the mystical union of Christ and his members. 'We were Christ's, we were Christ, we were living close to one another in Christ, intensely united by Christ's own life.' A food parcel took on a sacramental meaning when shared for the love of the brethren.

*Priest-Workman in Germany* is a glowing vindication of the teaching of recent Popes, and of the practice of contemporary movements such as J.O.C., faced with the fundamental needs of the apostolate today. Certainly Père Perrin is no usual priest: the fire of his zeal for Christ burns most strongly when all seems lost. And the secret? It is a confident trust in the resources of the mystical Body, a loving regard for the dignity of the human person even at its most abandoned. Père Perrin hopes that the lessons he learned in the slavery of Germany may have their value in the post-war world. Fundamentally the problem remains the same: to bring Christ back to his brethren who, most often through no fault of their own, have lost him. In this book the Gospel lives again, and no other words of praise are necessary.

ILLTUD EVANS, O.P.

TWELVE AND AFTER. By Rev. F. H. Drinkwater. (Samuel Walker: 5s.)

Now that the school-leaving age has been raised to fifteen, head teachers are faced with the task of planning a syllabus for these older children. The importance of the extra year from a religious point of view is tremendous, and teachers will want to know how best to use it. Let us say at once that they cannot do better than take *Twelve and After*, now at last reprinted, and make it the basis of this last year's instruction. Here they will find no barren apolo-

getics of questionable value, no dehydrated doctrine cut off from life but practically the whole of Christian doctrine set in the vital stream of the Church's life and meant to be taught through and in conjunction with the Church's year. Thus the doctrines of the Incarnation and Redemption, including the whole sweep of Old Testament and New Testament history, are set in the framework of Advent and Christmas, and Lent and Easter. The scheme of the second part, called 'Our Lord's Church and its Life', begins with an excellent revision chapter on the foundation of the Church and includes a brilliant survey or series of snapshots of Church history. This, indeed, one feels is how Church history should be taught. In this section, too, are to be found a brief but intelligent revision-course on the Commandments and valuable suggestions for teaching something worth-while on these seemingly cold subjects, the nature and attributes of God. Other subjects to be found in the book are suggestions for teaching the life of Christ, using St Matthew as a basis; a brief treatment of the Mass and its history (including something about the English martyrs), Confession and a little compendium (doctrinal, liturgical and historical) on the Blessed Sacrament.

We have mentioned 'subjects'. This book is not just another telling the teacher how many *more* subjects she must 'get in'. Apart from its author's flair for essentials and simplicity, the genius of the book is that it is synthetic. Fr Drinkwater sees all things with a single eye, sees all the connections, stream-lines the whole vast *corpus* of Christian knowledge and practice, and shows one how to teach all things in function of life, that is, of the life of the Church. True, the course is meant to be spread over two years but it is so flexible that the good teacher will be able to adapt it to her own purposes. We hope many will use the book and thus convey something of the manifold riches of God's treasure to boys and girls on the threshold of life. J. D. C.

A ROSARY CHAIN. By Sister Mary Dominic, O.P. Introduction by the Vêry Rev. Fr Aelwin Tindal-Atkinson, O.P. (Blackfriars Publications; 5s. 6d.)

The Rosary has inspired a very considerable literature. Truly of the writing of books in its praise there is no end. Writers, poets and artists have been moved by the eternal themes suggested by the Mysteries. New lips will sing the old words to fresh tunes endlessly: our ear can be ceaselessly thrilled by the familiar truths and our eyes awakened to new visions of wonder under the spell of this devotion, ever ancient ever new. 'Vain repetition' is the unenlightened jibe: 'Infinite variety' is the reply of the mystic who has learnt the secret of this method of true contemplation.

In *A Rosary Chain* a contemplative nun has gathered her thoughts on the fifteen mysteries and set them to song in a way that will stimulate and deepen our love for our Lady's Rosary. 'What we find here is simple', says Fr Aelwin Tindal-Atkinson in his Preface, 'so