

There are some things in the Letters to which a Catholic could not subscribe (No. 70 for example on contraception). But this in no way vitiates the wisdom and breadth of vision and learning which is generally manifest. There is a pleasing down-to-earth and human touch throughout, coupled with a humility which is endearing. William Temple speaks with an authority usually based on the Scriptures and never with uncertainty. His advice is practical and ranges from the social problems which were his special forte to the rationing of hosiery in war-time. His interventions seem almost always to have been on the personal level which is normally the best way of getting things done without any public humiliations or embarrassment.

Archbishop Temple was transparently honest and sincere. In many ways he prepared for the climate of our own times and gave an inspiring lead to many who have followed him.

GORDON WHEELER

DYNAMISME DE LA FOI ET INCROYANCE, par J. Loew et G. M. Cottier; Cerf; 9 NF.

PROPOS SUR LA PREDICATION, par G. Michonneau et F. Varillon; Cerf; II.70 NF.

Père Loew was a pioneer in bringing the Church's mission to the French workers, and most of what was good in the experiment of the Priest-workers was the fruit of his long experience among the dockers at Marseilles. His Dominican colleagues, Père Cottier, is a distinguished authority on Marxism. The combination of pastoral experience and scholarly analysis makes this enquiry into modern unbelief quite unlike the usual apologetic, which so often knows too little of its adversary and attempts only to answer questions of its own choosing. A cool appraisal of the growth of 'naturalism' in the modern world, the assumptions of which can—however unconsciously—affect Christians themselves, is followed by an exact account of Marxism, its methods and its appeal. The Christian answer is seen to lie, first in a proper understanding of the contemporary world and the forces that are at work within it. From the starting-point of knowledge the Church's impact will be realistic, aware of the immense gulf that separates the premises of faith from the practical unbelief of a society that has been so totally transformed by technological advance. The solutions are not new: how could they be? But they demand a new understanding, a new language, and the second part of this valuable book is concerned with the methods that a living faith will have to discover if the Church is to be truly at work in the world.

Nearly twenty years have passed since Abbé Michonneau's *Paroisse, Communauté Missionnaire* expressed so urgently the pastoral awakening of the Church in France. He had much to say then about the preaching that should characterize

the Church's mission in a dechristianized society, and he now—with the collaboration of an experienced Jesuit preacher—returns in detail to this theme. He has many criticisms to make of the sort of sermon that simply reflects the preacher's own interests, and has an amusing summary of such types as the liturgist, the scholastic, the church historian, the biblical and the sentimentalist: every subject proves grist to their particular mill. But the book, however severe its judgments on so much superficial and inappropriate preaching, is far from being a negative list of complaints. The second part, for which Père Varillon is responsible, is a useful handbook for the preacher who is anxious to make his sermons alive and articulate. There is much practical advice on method and vocabulary, style and illustration, but above all a constant reference of preaching to the total work of the Church and to the liturgical action to which it is essentially related.

ILLTUD EVANS, O.P.

L'OCCULTISME DEVANT LA SCIENCE, par Réginald Omez, O.P.; Cerf; 4.80 n.f.

DIABOLICAL POSSESSION, TRUE AND FALSE, by Jean Lhermitte, translated by P. J. Hepburne-Scott; Burns and Oates (Faith and Fact); 9s. 6d.

The strange phenomena now generally called Psi or ESP (extra-sensory perception) continue to interest theologians and psychologists as well as the general public. The two books under review are addressed to the latter and are both admirable in their lucid exposition of a very difficult subject. The one by Père Réginald Omez is wider in its scope, comprising practically all the extraordinary phenomena from telepathy to magic. Perhaps the most valuable part of the volume is the chapter on the natural factors in the explanation of 'occult' phenomena, particularly the author's very clear explanation of the subconscious and its amazing powers, which even today many people are still reluctant to accept.

According to Père Réginald Omez the subconscious is not limited to the Freudian concept of it, but comprises an almost unlimited number of phenomena of all kinds, which differ from the other phenomena of our life only in that they are in varying degrees outside our consciousness. The receptive power of this subconscious is prodigious and can explain a vast number of phenomena formerly accepted as praeter-natural. The author mentions for example the widely publicised case of the American Ruth Simmons, who under hypnosis appeared to re-live a previous existence in Ireland as 'Bridey Murphy' with a wealth of factual details which seemed inexplicable—until a far less widely publicised parapsychological investigation revealed that as a girl of five Mrs Simmons had been friendly with an old Irish lady, Bridey Murphy, who had been in the habit of telling her stories of her youth in Ireland. Under hypnosis this memory rose from the unconscious into the conscious sphere.