

would depart somewhat from the usual style adopted at this classic institution of sacred oratory. He knew that Père Riquet had suffered for the ideas he defended: that he would preach as a 'witness', and on a subject which, above all others, must be suffered for if it is to be believed in: Love, that is, 'Agape' or Christian charity. To re-instil belief in love in the minds and hearts of men divided by the hatreds of war is the object of these six sermons. Père Riquet himself had spent years as a prisoner in Dachau and Mauthausen, and the courage and resolute faith which he saw there inspired him to build up this theology of charity as the sole trustworthy instrument of reconstruction. The notion of love which emerges is of no mere vague or sentimental emotion, but of a most virile and active thing which faces up to the reality of social injustice and resolutely sets about uprooting selfishness. The doctrine is St John's: 'My little children, let us not love in word nor in tongue, but in deed and in truth'. These sermons were addressed to Frenchmen: one is constantly aware of this, though it should not obscure their essential teaching: every Christian must witness to the truth that if society would live it has need of God. D. SCHLEGEL, O.S.B.

NOTRE DAME DE TOUS LES JOURS. By Paula Hoesl. (Edition Spes; 170 frs.)

The paintings of the Primitives depict the mysteries of our Lord's life in the setting of their own. And the mysteries of the Rosary can and should be the 'Liturgy of every day' bringing to the here and now of each moment of our daily life the truths and graces which, enshrined in the cycle of the liturgical year, are here contemplated with Mary and sought through her prayers. These meditations, the fruit of the writer's own tender love for her 'Maman du Ciel', will help other souls to learn at the knees of 'Our Lady of Every Day' the sure and swift way to close union with her divine Son. S. M. A.

CHURCH AND STATE IN GUATEMALA. By Mary P. Holleran, Ph.D. (Columbia University Press, London: Geoffrey Cumberlege; 26s.)

This book is mainly an account of the relations between Church and State in Guatemala since it won its independence, but it very properly seeks to understand them by studying their past history under the Spanish Crown. It is impossible to understand the claims of the modern Latin American States with regard to the Church unless it is realised that behind them lies a long history of 'royal patronage' which Spain was quite prepared to assert even after Guatemala's independence in the hope, presumably, that her secular rights might one day be restored. The embittered history of the nineteenth century Guatemala, typical of the situation throughout Spanish America, is dealt with with tact and sympathy. The author shows that Liberals were not consistently hostile nor Conservatives