

It is remarkable that the Feast of the Holy Name was authorised in England by Pope Alexander VI in the sixteenth century, two hundred years before the feast was kept by the universal Church. This English tradition no doubt owes its origin to the preaching of the Friars of St Francis and St Dominic, who vied with one another in propagating this devotion.

Today we have the wonderful success of the Holy Name Society in the United States and Australia. Wherever this devotion prevails there is a manifest reawakening of Catholic life. People who are unacquainted with the Jesus Psalter should not delay in getting a copy and using it. It will be a new experience and a means of grace.

BERNARD DELANY, O.P.

THE DARK NIGHT OF THE SOUL: A MODERN INTERPRETATION. By Georgia Harkness. (Andrew Melrose; 8s. 6d.).

In her introduction the author speaks of the need to treat of spiritual desolation in religious therapy and in the psychology of religion. It is one point, apparently, which has been overlooked in discussing the relation of religion to health. So she writes 'for those who have tried earnestly, but unsuccessfully, to find a Christian answer to the problem of spiritual darkness'. Later Professor Harkness quotes with approval 'an unusually able professor of biochemistry—"When the ductless glands are out of order, it is as impossible to achieve victorious spiritual living by an act of will as it would be to walk without legs"'. This will reveal the nature of the book. The publishers rightly refer to the 'limitations' imposed by the author on herself; for these limitations appear to be the exclusion of the supernatural and the use of a sound common sense and psychological experience for immediately human ends. She makes use of St John of the Cross, Madame Guyon, Thomas à Kempis, and similar writers on the supernatural life to support her treatment of depressive characters or depressed states. It is very practical within its compass, but that compass is so narrow that it is dangerous. To skim the 'psychology' from the mystics in order to find more instruments and medicine for 'therapy' in its various modern forms is the opposite to removing the cream from the milk. The cream is lost and the watery 'skim-milk' gives little nourishment though it may temporarily remove a thirst.

JOHN HUNSTER

PLATFORM REPLIES. Volume One. By the Very Revd. J. P. Arendzen. D.D., Ph.D., M.A. (Mercier Press; 5s.)

Dr Arendzen has gathered together the answers he has provided to questions put during several years to members of the Catholic Missionary Society. They cover a vast field, from the philosophy of Spinoza to the Serpent in Paradise, from Purgatory to Psychoanalysis. It is not difficult to give debating answers to the muddled