

ample analyses of the Dominican and Franciscan inspirations. She has not forgotten those lovers of the Sacred Heart, St Gertrude and St Margaret Mary, nor that gently persuasive soul, St Francis of Sales, and needless to say, St Teresa and St John of the Cross appear in all their mystic splendour.

The conclusion is happily and lucidly retrospective. From the study of *The Way of the Mystics* two great realities become apparent. They are the need of prayer and penance, especially in our own troubled days. Miss Graef has succeeded in making her book of value to the ordinary reader for she does not neglect to emphasise the methods common to all the mystics in their attempts to intensify their life of prayer, nor does she forget to mention the simple penances blessed by the greatest saints in their seeking after self-purification.

Attached is a Bibliography which, however brief, would form an excellent choice to be made by one who proposes to explore the inexhaustible field of Mystical Theology.

FR CASSIAN, O.F.M.Cap.

LEADERSHIP AND LIFE. By Dr. J. G. Vance. (The Grail; 5s.)

This book arose from a series of talks given by Dr Vance at Grail Headquarters in London to a group training to be leaders. It is not surprising that under the title *Leadership for Women* the published talks ran into many impressions. This is a re-model, with about half as much material again added.

Priest and psychologist, Dr Vance has given to English Catholics a book which may well become a classic. Its closely packed wisdom provides an examination of conscience, an inspiration and a fund of humour. It was intended for women, but if only all who wield authority—priests, nuns and men layleaders included—were to read it and, under grace, apply it, leadership in the Catholic body would gain much sweet reasonableness and be saved from many mistakes, aberrations and rifts. A few headings may be suggestive. 'Meaning what you say'—Do we know our insincerities, and how can we eliminate them? 'Jealousy.' 'How to delegate authority.' 'Weighing your words'—'Never say anything harsh; and here, as always, when I say "never" I mean, literally, never.' 'How to ruin a cause'—Dr Vance, turned Screwtape, rejects obvious devices to suggest that he 'would simply infuse into all the members of the movement a spirit of utter complacency, and into the leader a wondrous self-complacency.' 'Correspondence'—'It is one aspect of courtesy . . . leaders are more roundly cursed for failure in correspondence than most things.' What if a letter requires time for thought?—'I plead earnestly for the habit of interim correspondence . . . such a note takes but a few minutes and keeps your correspondent from living on tenterhooks.'

The best section is perhaps 'The Pivot of Leadership: Honour'. It contains an analysis of our meaning of the word which Dr Vance

says took him four or five years of thought. Then there are splendid pieces of sense: 'In the whole range of character-study and character-training I know of no principle more important than that of aiming at something positive . . . characteristics are overcome only by contrary characteristics. . . . It is not much use to start a "character diary"—"Monday, Tuesday . . . etc. forenoon, meanness 4; afternoon, meanness 3; etc." . . . If you must write, put down your efforts at the opposite quality of generosity. . . . This may encourage you to develop the quality that will stifle the meanness.' One more quotation on leaders led to ruin by 'Yes' men: 'I once knew a chief who was selecting an executive counsellor. He said, mentioning So-and-so, "I hear he is very difficult. . . . Do you think he will stand up to me sometimes and tell me to my face that I'm wrong?" I replied, "You may count to the last on his loyalty, and wherever necessary on his unflinching resistance." "Oh!" said the chief, "I was warned against him. I wonder why. He's obviously my man."' Finally, there is excellent advice on how to use our English quality of initiative.

A review of such a book had better be candid. We confess that the illustrations put us off. Perhaps they would attract others.

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THE JESUS PSALTER. With Notes by M. M. Merrick. Preface by Fr Conrad Pepler, O.P. (Duckett; 3s. 6d.)

The Jesus Psalter is a typically English devotion which was widely used by Catholics in the days of persecution. It is a spiritual classic and has become a standard prayer to be found in our approved manuals. It is right and proper that it should be constantly reprinted because it should be in constant demand. We are glad to welcome this new edition with valuable Notes which link up the prayer with the English martyrs and supply the historical background.

Fr Conrad Pepler in his all-too-brief Preface shows us how this devotion is traditional, having its roots in the middle ages when preachers and mystics taught the people to love and reverence the Holy Name. By that Name we are saved. 'No man cometh to the Father but by me.' So the passionate love for the Sacred Humanity of Jesus Christ will find its expression in the loving repetition of that Holy Name, 'joy in the ear, honey in the mouth, melody in the heart', in the phrase Richard Rolle borrows from St Bernard. Our forefathers, when true to their Catholic past, were not shy about the fervent use of this devotion and wherever the Christian spirit has survived the love of the Holy Name is characteristic, as we see in the hymns of Charles Wesley, 'Jesus, Lover of my soul' and 'Gentle Jesus, meek and mild', and Toplady's once popular 'Rock of Ages cleft for me': these hymns in spirit and expression are in the same Christian tradition.