

PRAYER FOR ALL TIMES. By Pierre Charles, S.J. (Sands; 15s.)

This volume comprises a number of reflections and colloquies on prayer. Previously they have been edited in three volumes, and unless the reviewer is mistaken were originally published in pamphlet form. With this edition the material has been gathered into one volume, introduced by Fr Martindale, S.J. Prayer is not an aside to God, a moment or period sparingly even grudgingly made over to him. Nor is prayer an act isolated and cut off from the many other and diverse acts that make up our day. Rather is prayer a habit, a permanent disposition of the soul to its Creator. There is no moment in which the soul cannot be united to its Maker; there is no task or deed (save sin) which need distract man from God. In this book Père Charles gives us a series of reflections on the truths of faith, anchoring his reflections to a scriptural text, showing thereby how the soul ruminating the word of God can draw forth treasures old and new. That this book, since its initial appearance in 1929, has been issued seven times is surely evidence of its wide appeal.

TERENCE NETHERWAY, O.P.

SENDUNG DER KATHARINA VON SIENA. By Marianus Vetter, O.P. (Pp. 47; Dm. 2.)

GLORIA ALBERTI. By Marianus Vetter, O.P. (Pp. 64; Dm. 2.40.)

DAS BUCH VON DER ANFANGEN DES PREDIGERORDENS: Translation by Mechthild Dominika Kunst III, O.P. of Master Jordan's *Libellus*. (Pp. 68, Dm. 2.40.)

DER HEILIGE DOMINIKUS. By Hieronymus Wilms, O.P. (Pp. 160; Dm. 4.)

DER GOTTESFREUND. A monthly for Dominicans (yearly subscription Dm. 7.20). Publishers of this Dominican series: Verlag Butzon & Bercker, Kevelaer.

'Fortiter, fratres', cried St Dominic as he came out of his stall to encourage the brethren in singing the Divine Office, moving up and down the choir as he did so. And after seven hundred years his children still respond with the same joyfulness as they showed in those early, uncertain days when they announced 'the Saviour of the joyful news' to a people sick in its soul. In a land which has suffered bitterly under the blight of pessimism his German brethren are singing to the glory of God and his saints with as deep a conviction as ever; guests at their flourishing modern house of Walberberg can witness to it, and so, now, can anyone reading the books listed above. Each of the books is an act of devotion. Indeed, Fr Vetter's two slim volumes on St Albert and St Catherine make no other claim, directed as they are towards interpreting the saints' messages for the twentieth century. Similarly, Sister Mechthild Dominika's translation of the *Libellus* from the sixteenth volume of the *Monumenta* simply allows Blessed Jordan to tell his story as only he knows how. Even Fr Wilms's biography of St Dominic,

which is based upon recent critical literature, does not pretend to exhaust a subject where he himself says, *unusquisque suo sensu abundat*. But devotion to St Dominic and love of the Order stand out unmistakably in all of them.

Though the absence of footnote references from Fr Wilms's biography will not raise any doubts about his scholarship it clearly indicates the wide public he has chosen to address. Yet even the wider public which finds such notes distracting would hardly lose the thread of this story, so skilfully and excitingly is it recounted. More important than any proposed solution of the 'Rosary question' (which the author deals with non-committally in a dozen lines) is the proportion in which Fr Wilms sets each aspect of St Dominic's work. Love of poverty, for instance, is proved to be no after-thought, a kind of supplementary to the Dominican apostolate, but an essential condition which was present from the moment the saint sold his books for the poor. One learns to appreciate how little the saint sympathised with the forcible measures against heretics, how different his spirit from that of Simon de Montfort. And above all, the convent at Prouille fills the place in these pages that it filled in the labours of the friars. One is grateful to the author for demonstrating how *unusquisque suo sensu abundat*.

We cannot think of any more appropriate way of welcoming this admirably produced series, in fact, than by saying that it is faithful to the ideal of St Albert quoted by one writer in *Der Gottesfreund*: *in dulcedine societas quaerere veritatem*.

DONALD NICHOLL.

FATHER MICHAEL BROWNE, S.J. By Fr Thomas Hurley, S.J. (Clonmore and Reynolds; 12s.6d.)

It is the laudable custom nowadays for the lives of saintly folk to be as readable as novels and to give a picture of one who both lived and can be imagined as living. This work is hardly in the style of Joergensen or Father Brodrick, but the use of a little imagination on the part of the reader makes possible the reconstruction of the life and character of a great priest, novice-master, retreat-giver and friend and counsellor to all. Unlike so many of such biographers the author does try to give some of the unfavourable impressions as well, mentioning the little shortcomings which can at times be so noticeable to those with whom a man lives and yet in no way interfere with the oneness of his life with God which means holiness. Yet such details are necessary to make up a picture of one whom we can love and understand. Some evidently found Father Browne a little too aloof and austere, others complained that he did not prepare his conferences well enough, or that they teemed with miscellaneous historical information. It says much for the breadth of his taste that as superior he included in the refectory reading Morley's *Gladstone* and the life of Labouchère. The letters and conferences given in the book seem rather dry and commonplace