

In a short review it would be impossible to convey the depth of illumination which Père Daniélou brings to bear upon this boldly stated thesis. One may single out for special appreciation his treatment of Melchisedech as representative of God's revelation of himself through the natural order, of St John the Baptist the last Precursor, a most striking and original chapter, of the nature of prophecy and of the mission of the angels. In regard to the latter a word of criticism may be allowed. Père Daniélou, though bringing out to the full the importance of the angels in a balanced view of God's plan in creation, does not make at all clear how much of the *Angelology* of which he makes use, is of faith, and how much belongs to the realm of the conjectural. A separate chapter is devoted to our Lady and here also her place in the economy of redemption and grace is strikingly shown in its cosmic setting.

The latter part of the book brings out the uniqueness of the Cross in the Christian Gospel, and a study of the mystery of the Ascension shows how our Lord has bequeathed to us the completion of his mission to the world, in which if we are to succeed we must be sharers by sacrifice in his Passion and Cross.

The reading of this remarkable book will give, for priest as well as layman, a depth of significance to many a passage in missal and breviary hitherto often little appreciated.

A word of sincere commendation is also due for the very readable translation (we have not seen the original), but we cannot refrain from a protest against the sponsoring by a famous publishing firm of such verbal monstrosities as *insofar* and *nonetheless*; why not *bitbybit* and *innoway*?

HENRY ST JOHN, O.P.

THE COMMON MAN. By G. K. Chesterton. (Sheed and Ward; 12s. 6d.)

In *Tremendous Trifles*, in the diverting essay on 'What I Found in My Pocket', Chesterton says 'perhaps it would be an exaggeration of eulogy to call me a tidy person'. It is no great surprise, then, though it is a very pleasant one, to learn that his literary executor, Miss Collins, while searching through some ancient boxes, has found many essays that have never appeared in any of his collections. This book is a first selection of the rich find.

A posthumous Chesterton somehow induces a feeling of reverence as well as a thrill of pleasure. Once again the great paladin speaks to us. He who, in the essay already referred to, wrote 'I deny most energetically that anything is, or can be, uninteresting', proves again that the seemingly trivial is rich in possibilities, that the world is a tremendously interesting place. Paradoxes are here in plenty, adroit assertions that compel attention, that one savours as one would a rare liqueur.

There are over forty essays in this selection: they are literary, general, religious, sociological. Many of them might have been written recently, so apt are they in these days. Chesterton's deep understanding of, and love for, humanity, the Common Man, shines through them all. One finishes the final whimsy on 'If Don John of Austria had married the Queen of Scots' with a feeling of regret. But, happily, there is more to follow.

K.M.

LE CŒUR. *Études Carmélitaines*. (Desclée de Brouwer; 20s.)

The appearance of another volume of *Études Carmélitaines* always means that psychologists, theologians, and the more alert Catholic public will have sufficient food for thought to last them through many months—and even longer. Though the food is always of a high standard one can never anticipate what precisely it will consist of, and one's fellow guests invariably include unexpected personages. When the discussion is concerned, as here, with the symbolism of the heart in various religions, one takes Claudel for granted, as also Massignon, Swami Adidevanda and Louis Bernaert, but who would have anticipated meeting Sartre in '*La fraternité chez—J. P. Sartre*', or, even less likely, Comte in '*Auguste Comte et le règne du cœur*'? The fact that one does meet them, and that they do not seem out of place alongside Saints Gertrude, Mechtild and Margaret Mary, is a tribute to the all-embracing charity of the French Carmelites.

For the most part *Le cœur* is concerned with the history and the vicissitudes of 'devotion' to the Sacred Heart—or 'cult' of the Sacred Heart if that is the more theologically acceptable term. This section includes a forty-six page essay by P. Debongnie which will interest the historian of medieval spirituality and fascinate the deep-psychologist. It also contains a long account by P. Derumaux of the younger generation's reaction against the Sacred Heart devotion of their elders, explaining the reasons for it and giving very good advice about how the cult may be revived. From a pastoral viewpoint these pages on making the cult more scriptural, more theological and genuinely liturgical are likely to prove extremely helpful. Priests who work along these lines and are prepared to adorn their churches with the tremendously powerful Madonna of the Port-Lligat by Dali (illustration on p. 286) may very well find this the way to the hearts of the younger generation.

Of the other first-rate essays in this collection two are particularly noteworthy, one on affective categories in scholasticism by P. Chenu, and the other by P. Philippe de la Trinité setting the whole question into its correct Trinitarian context. It is sincerely to be hoped that no one will start muttering 'existentialist' over P. Chenu's contribution