

authentic as ours in the West (and should any Orthodox reader feel that to be patronising, I disclaim any such intention—I write *ex animo*). It is not every day that the world of Trent and the world of the Three Holy Hierarchs can be found contrasting and combining in this way, and the book's value for further research is obvious.

And then there is *Unseen Warfare* considered on its own merits as a religious work. On that I am even less qualified to express an opinion. But I gladly shelter myself behind the Starlets Nicodemus in his foreword, even for those of us who are not monks or nuns: 'So, Christ-loving readers, accept this book graciously and gladly, and learning from it the art of 'Unseen Warfare', strive not merely to fight, but to fight according to the law, to fight as you should, so that you may be crowned. For, according to the Apostle, "If a man also strive for masteries, yet is he not crowned, except he strive lawfully".'

DONALD ATTWATER

SOME RARE VIRTUES. By Raoul Plus, S.J. (Burns Oates; 10s. 6d.)

Any book by Fr Plus will be welcomed by hundreds. This deserves a special welcome from his old friends, and should gain him many new ones. Once again there is the feeling that we have the spoken rather than the written word. Pages abound with spiritual maxims, so characteristic of the author, and with examples that are so interesting, persuasive and compelling. This is not a profound book, but it has the strength of simplicity and speaks to the heart.

The author first deals with the virtue of gratitude. He decides that this is a rare virtue, not merely because of man's innate indifference but because of God's incessant generosity. The author gently and skilfully draws away the screen of second causes to reveal him who is the first cause of every gift. Another essay deals with the 'Use of Time'. It is written with a light-heartedness and delicacy most calculated to expose those who, too often, confuse occupation with work and recreation with waste of time. The virtue of moderation or discretion, too, is very well handled. Discretion is carefully distinguished from meanness, excess from enthusiasm, sensible ardour from authentic zeal, and fervour from excitement. Having read this chapter we can better appreciate why the Church only accepts for beatification persons who have practised virtue not only for a notable time, and in an heroic degree, but serenely and without excess.

Graver tones are sounded in the three last chapters of the book. They deal with fortitude in suffering, reparation, devotion to the sick, and—the most forsaken—the mentally defective. As examples of fortitude in suffering the author chooses two names among many: Henri d'Hellencourt and André Bach. These names will be long remembered

by any who read this book. Having met these men we can better appreciate the fact that reparation is not a side-line of excited spirituality, it is not a question of sentiment, but of dogma, not showy excess, but prudent generosity. We realise that every Christian ought to be a saviour, and that a Christian disinterested in the redemption of the world is a contradiction. Fr Plus finishes with a plea for souls who will care for invalids, and more especially for the mentally afflicted.

SIDNEY F. BREEN

ENCHIRIDION DE STATIBUS PERFECTIONIS. Documenta Ecclesiae Sodalibus Instituendis. (pp. lxix, 651; Vatican Press, Rome, 1949; n.p.)

This work is the first volume of the *Collectanea Sacrae Congregationis de Religiosis*. The compilation has been undertaken by a special commission within the Sacred Congregation for Religious. It consists of ecclesiastical records through the centuries which have a bearing on the instruction and training of young men for the religious life. It should be invaluable for Masters of Novices, and other superiors who have charge of young religious, and also for the students themselves. Documents have been selected because of their relevance to religious discipline, mainly in Latin sources, though some have been found among Oriental texts. To keep the volume within reasonable dimensions, the chosen texts have generally been abridged. Some of the more important ones are given in full. They are placed in chronological order. The main sources which have been drawn on are, Holy Scripture, the Roman Pontiffs, General and Particular Councils, the Sacred Congregations. There are full indices and references to the Codex of Canon Law, which render the work a most useful reference book, particularly when the more primary sources are not available in more vast collections.

AMBROSE FARRELL, O.P.

NON-CHRISTIAN

THE REAL TRIPITAKA AND OTHER PIECES. By Arthur Waley. (Allen and Unwin; 18s.)

One wonders what St Cuthbert, as he waged his hidden spiritual warfare on the bird-haunted islands of Farne, would have thought, could he have known that during those very years a Chinese monk struggled with the phantom riders of the desert on a prodigious journey to collect Buddhist scriptures from the teeming monasteries of India. Perhaps, with the insight of the pure in heart, it would have presented him with no problems. The 'real' Tripitaka, Hsuan-tsang, is as colourful as the character of fiction which Wu Ch'eng-en built round him in his novel *Monkey*, and the modern reader, should the comparison occur