

devotion: 'Matters concerning the Godhead are, in themselves, the strongest incentive to love and consequently to devotion, because God is supremely lovable. Yet such is the weakness of the human mind that it needs a guiding hand, not only to the knowledge, but also to the love of divine things by means of certain sensible objects known to us. Chief among these is the humanity of Christ, according to the Preface, *that through knowing God visibly, we may be caught up to the love of things invisible*. Wherefore matters relating to Christ's humanity are the chief incentive to devotion, leading us thither as a guiding hand, although devotion itself has for its object matters concerning the Godhead' (*Summa Theologica*, IIaIIae, 82, iii, ad 2um.)

The examen for Confession is not entirely satisfactory. Sins are the matter for self-examination here and not failures to comply with an arbitrary programme in matters of counsel.

On the remote thanksgiving after Holy Communion this misleading phrase occurs: 'When I leave the chapel, I carry our Lord with me. He accompanies me to school, to work, to the sick' (p. 43). But it must be understood that this is not a sacramental presence.

It is said that 'The Superioress cannot forbid the Sisters to go to confession outside the convent' (p. 37.) But she is not obliged to give permission to her subjects to go out of the convent whenever they like, or contrary to the rule or to the customs of the community.

The sources for spiritual reading are scanty, not even including Holy Scripture. Some more solid reading is required to save Sisters from intellectual starvation and from dwelling on themselves.

AMBROSE FARRELL, O.P.

MARITIME LITURGICAL WEEK. (Charlottetown P.E.I.; Aug. 28-31, 1945.)

The Maritime Provinces of Canada last year held their first liturgical week under the title 'Integrating Life through the Liturgy'. One cannot but be pleased to see the birth of such a new movement in Canada. The useful bibliography at the back of the book shows that the aim of the volume is the liturgical formation of its readers. Why not, then, leave out the polite formalities and why not confine the publication to extracts, at least where the talks are of less interest? The theme chosen, though it opened the way to the doctrinal bases of liturgical life, has too often tempted the speakers into generalities. We hope that in the following years the subject matter will be more limited and the talks less numerous.

NOTE: One cannot speak of worship *in* God (p. 18.)

PIERRE GY, O.P.

WALSINGHAM: THE STORY OF A FAMOUS SHRINE. By H. M. Gillett (Burns Oates; 5s.)

This is the story of Walsingham up to the sad day when, at Bishop Latimer's suggestion, 'Our great sibyll, the doll at Islington with her old syster of Walsyngham, her yonge syster of Ipswyche, with the

other two sisters of Doncaster and Penryesse' were burnt at Chelsea. Mr Gillett describes with a detail that is sure to interest every pilgrim there 'the wrackes as now do shoue Of that so holy lande'; and the enthusiasm with which he writes of the gradual return of Catholics to Walsingham should turn many of his readers themselves into pilgrims. They will get, on Catholic terrain, only so far as the Slipper or Slype Chapel—the chapel 'on the way there'—but having read the story of how that chapel was acquired they will not doubt that our Lady will find a means to restore even the shrine itself to Catholic devotion.

Mr Gillett writes with evident love of every stone in the shrine. It is a pity that he shows rather less insight into the human characters involved, notably Erasmus. But to ask for every excellence is to forget our human condition. The thirteen full-plate photographs of Walsingham, and the interesting material collected in the appendices already by themselves earn our uncarping gratitude.

COLUMBA RYAN, O.P.

OUR LADY'S FEASTS. By Sister Mary Jean Dorcy, O.P. (Sheed & Ward; 8s. 6d.)

In the last hundred years, since our Lady's appearance to Bernadette and to the children at Fatima, there has been a constant stream of 'devotional literature'—books, pamphlets and papers—professing for the greater part, 'to enable us to see our Lady more clearly'. And since so much of what has been written has only served to cloud the Mother of God in greater obscurity, and to sicken Catholic and non-Catholic alike by its treacly artificiality, new books in our Lady's honour tend to be immediately suspect—especially when written, as this one is, by an American-born religious, primarily for the 'teen-age'. Moreover the illustrations—silhouettes 'made with scissors'—and the 'illuminated' initial letters are in the main very definitely of the sugar-cake tradition—a fact all the more deplorable in view of the excellent type and setting of the letterpress.

But, disregarding the occasional 'purple' patch, the accompanying prose passages—10 of them, 'meditating' in turn eight of our Lady's major feasts and those of the Nativity of our Lord and the Holy Family—have a very attractive directness and simplicity which is in refreshing, and fitting, contrast to the tone and language dear to the intellectual exponents of 'modern' materialism. It is this directness which will commend the book to all those who love our Lady, whether they are within the prescribed age-limit or not, and to all who are not too proud to 'apply for the heavenly help of the holy family'. M.C.

FROM SIX GREAT CITIES. By Berners Wilson (Collins; 2s. 6d.)

Quite recently some of the leaders of our Y.C.W. boys' section came to me with the request for a mid-week young workers' service. Their only stipulation was that it must be lively and in their own language. (There must be in the parish 1,000 Catholic boys and girls, 80 per cent. of whom seldom go to Mass, and 99 per cent. of whom never go