

God loves us,' and then 'How we should love one another.' Thus the book is a unity; none the less it can be read piecemeal, and with profit, especially in conjunction with prayer, as the author desires. Ultimately it is a guide to prayer. Nor is it confined to theories; a few excerpts are sufficient evidence of this: want of charity shows itself in 'a tendency to have nothing more to do with another although we do not wish him any evil': the cure for an uncharitable tongue is to talk charitably, to practise silence, and to use that tongue in prayer; consideration for others is one of the commonest of the obligations of charity; finally, if charity begins at home this means that we must be charitable to our own soul and give it a fair chance by the practice of prayer, the virtues and spiritual study. This is typical of the advice which Father Kearney has to give. At the same time his practical hints are not unconnected bolts from the blue: they are closely linked on the doctrinal basis that our love for human creatures is the mirroring of our love for God. The continual references to Scripture are illuminating, and the use of St. Thomas, of modern writers such as Père Lagrange of Jerusalem, and of the liturgical books give the book 'body.' But above all this is a book for those who wish to pray well. The best recommendation, therefore, is that it cannot fail to make prayer more sincere and effective if it is used with thought and humility.

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RERUM NOVARUM AND SOCIAL INSTITUTIONS IN GREAT BRITAIN. By the Rev. L. Watt, S.J., M.A., B.Sc.(Econ.). (C.S.G.; 2d.)
A HANDBOOK TO 'RERUM NOVARUM.' By the same. (C.S.G.; 1s.)

In his usual competent and precise manner, Fr. Watt shows in the first of these two new publications of the Catholic Social Guild how social progress in this country has been in line with Pope Leo XIII's recommendations. We have much to be thankful for and much to be proud of; and the text throughout is as rosy as the cover. The impression thus given is more of an apologia than an impartial survey of light and shade. For example, he makes no comment on the Trade Disputes Act of 1927, which according to the T.U.C. imposes 'severe disabilities' on the Unions.

The Handbook has been written to make clear the principles underlying the involved phraseology of *Rerum Novarum*, and to explain them simply in reference to later papal pronouncements, of Pius XI and Pius XII. It is successful, but the language is still too complicated. There are, too, some odd turns of phrase—e.g., 'Also, the property-system is subject to State-control'—and Christianity does not tell the 'exploited that they must accept their lot without protest and pointing them to the skies, as the enemies of Christianity sometimes assert.'

J.F