

(iv) It is closely related to the sacramental character impressed on the soul of the baptised and confirmed.

(v) It is externalised, as a speculative sign, by the post-baptismal rite of anointing with chrism and made manifest, as a practical sign, by the anointing with chrism at confirmation.

(vi) It empowers for the exercise of certain acts pertaining to the Church's official worship by an exclusive title—either with regard to the baptised in relation to the non-baptised, or to the confirmed in relation to the non-confirmed.

(vii) It creates, in correspondence with given rites and prerogatives, certain moral and religious obligations.

(viii) It in no way prejudices the incommunicable rights proper to the hierarchy in respect of order and jurisdiction.

These are some of the conclusions for which the author claims the unanimous support of both patristic tradition and the ancient Liturgies. The value of such a piece of research needs no further stressing.

ALFRED GRAHAM.

#### THE WAY OF DIVINE LOVE OR THE MESSAGE OF THE SACRED HEART TO THE WORLD. (Sands; 15s.)

For those who have no room for private revelations and to whom the writings of the mystics seem nonsense, this book will have no attractions. It may even be a scandal, a stumbling block, as apparently it already has been to some readers. But so was the folly of the Cross to those who were wise in their own conceits. And this purports to be a further and perhaps final appeal to the world from that same divine Lover of souls, who in the days of his mortality was branded as a madman by his own people.

Whether or not Sr Josefa Menendez, a Spanish laysister of the Society of the Sacred Heart who died in 1923, was yet another of those chosen souls through whom God speaks to those who have ears to hear, has so far not been decided by the Church. She believed, in all humility, that she was, and the testimony of her life convinced her superiors that she was not deceived.

Her message is a reiteration, verbal at times, of the appeals for reparation for sin and for a return of love for Love which were made through St Margaret Mary and resulted in the spread of devotion to the Sacred Heart as we know it today. God, she declares, insists afresh that the heart of Christ, fountain of love and mercy, is the one hope of salvation and happiness for the anguished world. 'I am Mercy and Love and I must be sovereign King. . . . Help me to make my love for men known, for I am come to tell them that in vain will they seek happiness apart from me, for they will not find it.' To this is added a special appeal to 'consecrated souls', priests and religious (who are here reinstated in their traditional position as the élite of Christ's flock), to allow themselves to be used as victims and apostles of divine Love; to set others on fire

with the flame that has been enkindled in their own hearts through their surrender to and union with the heart of God.

The message is not new. It is found echoing through the Scriptures, and has been heard and heeded by saints and mystics and generous souls of every age. And although the extraordinary circumstances of this latest appeal may not commend themselves to our sceptical (and yet at times how credulous!) generation, yet the simplicity and sincerity of the humble messenger, who was herself to be the sign of its authenticity, will surely evoke a response in many hearts. For God is Love and he thirsts to be loved in return, and he will stop at nothing in his attempt to win for himself the cold or tepid hearts of his creatures. And although we may not care for the manner of his wooing, yet not one of us, from the greatest saint to the most unregenerate sinner, will find any rest until we have accepted and surrendered to this Lover—and on his own terms. He does not ask the same from all but what he demands he will not be denied. For though he is our Lover he is also our God and those who refuse him, be they individuals or nations, do so at their peril. 'I am mercy and love, and I will be sovereign King.'

S.M.A.

THE GOLDEN WELL. An Anatomy of Symbols. By Dorothy Donnelly. (Sheed & Ward; 10s.6d.)

This is not an easy book rightly to estimate as a whole unless one has given as much thought and research to the subject of symbolism as its author obviously has. She is convinced that the essential unity of human experience should be mirrored in universal symbols. These symbols must signify not only the unity of man, but the unity of man in God. Their very diversity only go to prove with how many teeth, as Dante said, the desire of God is biting men. To show such a unity and to decode human symbols in terms of it is the purpose of this book. Hardly a page is there, open it where you will, without some thought-provoking phrase supported by precise reference to original sources. The very wealth of material which the author had at her disposal has been at times her chief embarrassment. She wants to omit nothing. And so, the rapid transitions from Chinese literature to Anglo-Saxon, from folk-lore to the liturgy, from Scripture to modern poetry, are all somewhat bewildering. It is in this way that the wood may be lost for the trees. Mrs Donnelly has however written a beautiful book: a book to have and meditate.

D. S.

RELIGIOUS CONGREGATIONS OF GREAT BRITAIN AND IRELAND. By Peter F. Anson. (Stanbrook Abbey; 12s.6d.)

Reference works of this nature are often too costly in production to allow of publication. We may therefore be specially grateful to the Stanbrook Abbey Press for having given 430 pages for the