

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