

stage directions, would bring the little play to a beautiful close, leaving the audience with a wordless impression of the Saint himself in a way which the dialogue alone could never do.

This play is full of possibilities, and very well worth producing.

FFLORENS ROCH.

EXTRACTS

WHICH ARE THE ESSENTIAL SPIRITUAL BOOKS? *Témoigne Chretien* has been conducting an enquiry into spiritual reading, and in the course of it has interviewed leading French Catholics—Fathers Doncoeur and Daniélou, Paul Claudel and Daniel Rops among them. In the issue for May 14 Father Congar gives his list.

The books that have most affected me are those which concern my own vocation. But I have profited from the works of non-catholics, from the wonderful *Story of a Russian Pilgrim*, Hebert's *Throne of David*, Nygren's *Eros and Agape*, Wischer's *Das Christuszeugnis des Alten Testaments*. . . . Again there are books which are more literary than spiritual in the technical sense, such as *The Brothers Karamazov* or Claudel's *Annonce*.

If I were asked to name a list of books to take with me to a desert island, I would choose the Carmelites—the great St Teresa, St John of the Cross and St Thérèse of Lisieux's marvellous *Autobiography*. I should include the *Imitation*, for even though it be little adapted to normal life in the world, it would be suitable for such a monastic existence. It has, in any case, something to say—and that something is profoundly true—to every soul. The Bible; that goes without saying. Also the *Pensées* of Pascale. It was the only book, apart from a pocket Bible, that I was able to keep when I was taken prisoner during the war.

Other books that I should choose would be Martel's *Letters*, Légaut's *Prayers of a Believer*, Sertillange's *Notre Vie*. Then there are the great theological works—Mohler, and Cerfaux's *Theology of the Church according to St Paul*.

'SACRAMENTUM ORDINIS', the Apostolic Constitution on Holy Orders, is printed in *Nouvelle Revue Théologique* (Louvain) for May, together with a commentary by Père Delchard on the importance of this papal document.

'The tradition of the instruments does not constitute the substance of the sacrament, for otherwise the Church could not modify anything on this point. . . . The Pope affirms that the tradition of the instruments is not even necessary for the validity of the sacrament. And here we pass to the plane of the essential determination of rites so far as they are sensible objects and elements, which the Church can specify, because our Lord intended her to possess a real liberty of that sort'.

ETUDES (June) includes Romano Guardini's address 'In search of Peace', given at the close of the *Semaine des Intellectuels catholiques* in Paris.

'The decisive point must be that man should re-establish things in their true order. That order has its foundation in God, the living God, Creator, Lord and Judge. The essence of all order is obedience to God. From that starting-point man can also create order in himself, between his own powers and his own life. . .'

IRISH ECCLESIASTICAL RECORD (June) has an interesting account of Missions in Ireland to Non-Catholics by Father D. Cummings, C.S.S.R., and finds room for Dom Adred Watkin's continuing doubts about the New Psalter.

REVUE D'ASCETIQUE ET DE MYSTIQUE (Toulouse) in its latest number has a profoundly important article on 'The Encyclical *Mediator Dei* and Spirituality' in which Père Cavallera underlines the Pope's warnings about an exaggerated emphasis on the objective element in prayer and the spiritual life.

LA REVUE NOUVELLE (Brussels) for June 15 has a pre-view of the Lambeth Conference and a further instalment of Daniel-Rops' survey of the history of the Church.

THE SUPPLEMENT TO 'LA VIE SPIRITUELLE' (No. 5) is devoted to 'Adaptations of the Religious Life', with articles by, among others, Mgr Ancel (on religious Poverty), Père Omez, O.P. (on Obedience), and Abbot Basset (on Community Life and Brotherly Charity).

VITA CRISTIANA (Florence) has, in its June number, a valuable study of Père de Caussade.

RIVISTA DI VITA SPIRITUALE (Rome) reflects the Carmelite tradition of spirituality at its highest, and the most recent number boldly presents the classical ascetic teaching of the Church as the primary answer to our current ills. The same issue has an interesting study on 'The Eucharistic Life of the primitive Church'.

ESPRIT ET VIE, the new quarterly review published by the Benedictines of Maredsous, covers a field as wide as its name suggests. The first two numbers have included articles by authors of very varied allegiance (Cyril Connolly appears in translation), and an informed *Chronique* on 'spiritual currents in contemporary England' reflects the inexhaustible interest of Continental Catholics in the affairs of the Church of England.

CONCERNING THE HOLY SPIRIT, a supplementary issue of the *Eastern Churches' Quarterly* (2s.), prints the papers read at the Oxford Conference of October, 1947.

PREGUSTATOR.