

says took him four or five years of thought. Then there are splendid pieces of sense: 'In the whole range of character-study and character-training I know of no principle more important than that of aiming at something positive . . . characteristics are overcome only by contrary characteristics. . . . It is not much use to start a "character diary"—"Monday, Tuesday . . . etc. forenoon, meanness 4; afternoon, meanness 3; etc." . . . If you must write, put down your efforts at the opposite quality of generosity. . . . This may encourage you to develop the quality that will stifle the meanness.' One more quotation on leaders led to ruin by 'Yes' men: 'I once knew a chief who was selecting an executive counsellor. He said, mentioning So-and-so, "I hear he is very difficult. . . . Do you think he will stand up to me sometimes and tell me to my face that I'm wrong?" I replied, "You may count to the last on his loyalty, and wherever necessary on his unflinching resistance." "Oh!" said the chief, "I was warned against him. I wonder why. He's obviously my man."' Finally, there is excellent advice on how to use our English quality of initiative.

A review of such a book had better be candid. We confess that the illustrations put us off. Perhaps they would attract others.

DOM RALPH RUSSELL, O.S.B.

THE JESUS PSALTER. With Notes by M. M. Merrick. Preface by Fr Conrad Pepler, O.P. (Duckett; 3s. 6d.)

The Jesus Psalter is a typically English devotion which was widely used by Catholics in the days of persecution. It is a spiritual classic and has become a standard prayer to be found in our approved manuals. It is right and proper that it should be constantly reprinted because it should be in constant demand. We are glad to welcome this new edition with valuable Notes which link up the prayer with the English martyrs and supply the historical background.

Fr Conrad Pepler in his all-too-brief Preface shows us how this devotion is traditional, having its roots in the middle ages when preachers and mystics taught the people to love and reverence the Holy Name. By that Name we are saved. 'No man cometh to the Father but by me.' So the passionate love for the Sacred Humanity of Jesus Christ will find its expression in the loving repetition of that Holy Name, 'joy in the ear, honey in the mouth, melody in the heart', in the phrase Richard Rolle borrows from St Bernard. Our forefathers, when true to their Catholic past, were not shy about the fervent use of this devotion and wherever the Christian spirit has survived the love of the Holy Name is characteristic, as we see in the hymns of Charles Wesley, 'Jesus, Lover of my soul' and 'Gentle Jesus, meek and mild', and Toplady's once popular 'Rock of Ages cleft for me': these hymns in spirit and expression are in the same Christian tradition.

It is remarkable that the Feast of the Holy Name was authorised in England by Pope Alexander VI in the sixteenth century, two hundred years before the feast was kept by the universal Church. This English tradition no doubt owes its origin to the preaching of the Friars of St Francis and St Dominic, who vied with one another in propagating this devotion.

Today we have the wonderful success of the Holy Name Society in the United States and Australia. Wherever this devotion prevails there is a manifest reawakening of Catholic life. People who are unacquainted with the Jesus Psalter should not delay in getting a copy and using it. It will be a new experience and a means of grace.

BERNARD DELANY, O.P.

THE DARK NIGHT OF THE SOUL: A MODERN INTERPRETATION. By Georgia Harkness. (Andrew Melrose; 8s. 6d.).

In her introduction the author speaks of the need to treat of spiritual desolation in religious therapy and in the psychology of religion. It is one point, apparently, which has been overlooked in discussing the relation of religion to health. So she writes 'for those who have tried earnestly, but unsuccessfully, to find a Christian answer to the problem of spiritual darkness'. Later Professor Harkness quotes with approval 'an unusually able professor of biochemistry—"When the ductless glands are out of order, it is as impossible to achieve victorious spiritual living by an act of will as it would be to walk without legs".' This will reveal the nature of the book. The publishers rightly refer to the 'limitations' imposed by the author on herself; for these limitations appear to be the exclusion of the supernatural and the use of a sound common sense and psychological experience for immediately human ends. She makes use of St John of the Cross, Madame Guyon, Thomas à Kempis, and similar writers on the supernatural life to support her treatment of depressive characters or depressed states. It is very practical within its compass, but that compass is so narrow that it is dangerous. To skim the 'psychology' from the mystics in order to find more instruments and medicine for 'therapy' in its various modern forms is the opposite to removing the cream from the milk. The cream is lost and the watery 'skim-milk' gives little nourishment though it may temporarily remove a thirst.

JOHN HUNSTER

PLATFORM REPLIES. Volume One. By the Very Revd. J. P. Arendzen. D.D., Ph.D., M.A. (Mercier Press; 5s.)

Dr Arendzen has gathered together the answers he has provided to questions put during several years to members of the Catholic Missionary Society. They cover a vast field, from the philosophy of Spinoza to the Serpent in Paradise, from Purgatory to Psychoanalysis. It is not difficult to give debating answers to the muddled