

Greeks had no breakfast, and most Europeans nowadays have very little.

The book is well illustrated both by photographs and by Mrs Marjorie Quennell's line drawings. A great part of the illustration is from Assyrian or Egyptian monuments. Inevitably we see the Hebrews very much from their enemies' point of view—as captive prisoners.

We are not convinced by Canon Heaton's reasons for stopping short at 586 B.C. Captivity and Exile were a great turning point and a beginning rather than an end. In more senses than one Hebrew history runs on into the New Testament. There are also some minor lapses in the book, as, e.g., when speaking of sacrificial meals, 'we have no means of knowing, however, what happened to those open-air picnics when it was pouring with rain'. (p. 217.) Those who have lived in Palestine know that it is quite easy to avoid the torrential rains of winter with but the very slightest weather-lore. And after the Kh. Qumran finds, it is hardly necessary to say that 'we possess no ancient MSS. of the Old Testament' (p. 181).

*Hebrew Man* is made up of a number of lectures given at the University of Tübingen together with a rectorial address given at the foundation of the University of Zürich in 1931. Our author's purpose is 'quite simply to present the Hebrew in all the various aspects of his physical and spiritual life' and he modestly presents it as 'only a preliminary sketch'. Nevertheless this small book is packed with valuable matter, and is a good example of biblical archaeology one degree removed from the actual 'digs' and yet no less valuable, for in biblical archaeology too we can miss the wood for the trees. There are echoes of Pedersen's work, but our author proceeds very much in his own way, in a spirit of synthesis and concisely, to speak of a Hebrew's physical characteristics, of how he reacted in sickness and in health, and how he lived and how he thought (significantly in that order).

The S.C.M. have done good service to students of the Old Testament in this country by producing an able translation of a great and thoughtful little book.

ROLAND POTTER, O.P.

MARY. *Doctrine for Everyman*. By George Dwyer and Thomas Holland. (Paternoster Publications; 3s. 6d.)

This book explains, for Everyman, why Catholics venerate the Mother of Christ, the Mother of God. The authors are experienced priests of the Catholic Missionary Society, and are and show themselves to be qualified theologians. These chapters have appeared before in the *Catholic Gazette* and the last chapter on the Litany of

Loreto in the magazine *Queen and Mother*. The explanations here given are to be warmly recommended to the intelligent Catholic layman and to enquiring non-Catholics. There are no exaggerations and everything is easy to follow. One may perhaps be allowed to draw particular attention to the chapters on Mary Co-Redemptress and Mary Mediatrix, both of which follow the sober path already indicated so well by Mgr G. D. Smith in *Mary's Part in Our Redemption*. Both these titles tend to arouse sentiments of opposition, and even theologians have been severely tried to explain them. But much difficulty is dissolved when it is understood that those who are baptized take their share in Christ's redemptive work, and can plead on behalf of others. We can merit for ourselves in justice, for others in equity. Our Lady's mediation then is intercessory for graces granted to mankind. Since her motherhood extends to the Mystical Body of which her Son is the Head, all those who come under his influence, come also under hers. We wish every success to this most useful publication.

AMBROSE FARRELL, O.P.

MEDIATION MARIALE. By Jacques Bur. (Desclée de Brouwer; 84 fr.B.)

LE COEUR DE MARIE. By Jean Galot, S.J. (Museum Lessianum, Desclée de Brouwer; 87 fr.B.)

MARY IN OUR LIFE. By W. G. Most. (Mercier Press; 15s.)

DE NAZARETH A CANA. (Ainsi vécut Marie.) By Joseph Spicq. (Les Editions Ouvrières; 360 fr.)

The first of these books is a serious work of theology, being in fact a doctoral thesis and a well-written one. After outlining the data of tradition P. Bur sets out the main theological explanations that have been advanced, three in number, *viz.*, that Mary condignly merited the acquisition of grace, that she congruously merited the distribution of grace, that she congruously merited also the acquisition of grace. The first theory having rightly received little assent, the author's aim is to find a technical formula to express our Lady's part in the Redemption which may remove misunderstandings and pave the way to agreement between upholders of the last two theories. We are not altogether convinced that the disagreement is in fact terminological rather than doctrinal.

The formula found is an expansion of St Irenaeus's *Maria causa salutis* to *Maria causa dispositiva salutis*. The additional word is suggested no doubt by St Thomas's remark, in the very moment of his affirmation of the uniqueness of Christ as mediator, that there are in the Church others who mediate dispositively and ministerially. It is further easy to apply this to our Lady because dispositive causation is in the order of material causality, and our Lord received his human