

Mass is only a beginning; the whole physical behaviour of the congregation is made an organic part of the Mass. At the *Confiteor*, for instance, in a High Mass, they turn and answer the priest standing at the bottom of the nave. Likewise the collection is graciously incorporated into the liturgy: on entering church you make your offering and, if you wish to communicate, place a host in a ciborium; at the Offertory the Deacon takes both the ciborium and the collection up to the sanctuary. This is an example of the combined idealism and realism of these fine priests. There is no high-minded humbug and the parish priest says, quite simply, they need the collection and so it must be made part of the sacrifice of the Mass. It is quite remarkable how the priests (they all share anonymously the writing of this book as they have shared its preaching and broadcasting) make the reader feel the life of the liturgy; the impact of the spoken and broadcast word must have been very great indeed. It must be emphasized that here is no Gallic eccentricity; these things are done with the authority of the Church and should be widely known and, I believe, imitated, because the results speak for themselves.

GERARD MEATH, O.P.

DEVOTION TO THE SACRED HEART. By Louis Verheylezoon, S.J. (Sands; 15s.)

In this work, it is the intention of the author to treat of 'Devotion to the Sacred Heart', in all its various aspects, and yet present it in an orderly manner so that it will appear as a logical whole. This is a difficult task when dealing with a devotion which, as Pius XI said, contains 'the summary of the whole religion, and the rule of a life of greater perfection'. The author can be said to have achieved this task, and to have presented us with a scholarly synthesis.

The book first deals with the objects of the devotion, showing that the ultimate, general and principal object is the Person of Jesus, and that the special and direct object was indicated by his words, 'Behold this heart which has so loved men'. The author then deals with the secondary objects of the devotion, and the love Christ bears us in his divine nature. There follows a chapter on the principal and secondary purposes of the devotion, and nearly a hundred pages on its practice. There are two appendices: the first treats of the Immaculate Heart of Mary, and the second treats of various associations in honour of the Sacred Heart.

The author is obviously very familiar with the best literature on the subject. This enables him to use many citations which are apt, authoritative and compelling. When there is room for his own opinion, he leaves us in no doubt as to what it is. The fact that he has concentrated

on that special aspect of the cult, as developed by St Margaret Mary, unifies rather than restricts his treatment. The section of the work dealing with the object of the devotion is the most fundamental and the most precisely expressed. In dealing with the practice of the devotion he embraces much that will be of interest and help to one's spiritual life generally. He is particularly helpful when treating of the practice of affective love; of the true nature of consecration; of reparation, and confidence in Christ.

Fr Verheylezoon does not himself consider this a 'devotional book'. He tells us, 'It is a book of study. It is intended for all those—priests, religious and laymen—who wish to acquire a reasoned and exhaustive knowledge of the great devotion of modern times.' But it may well be that many will find the precision of thought and language a greater help to devotion than the extravagant expressions to be found in many 'devotional books' on this subject.

There is a foreword by C. C. Martindale, s.j., which adds to the value of an already excellent book on the devotion of which St Margaret wrote, 'I know of no other devotion better calculated to lead a soul, in so short a time, to the pinnacle of perfection'.

SIDNEY F. BREEN

THE STATIONS OF THE CROSS. By Caryll Houselander. (Sheed and Ward; 8s. 6d.)

A feeling that compassion is the only thing that counts invades the reader of this powerful series of thoughts on the sufferings of our Blessed Lord. Caryll Houselander's one theme was that in the suffering of man the suffering of Christ continues. In this section of her inexhaustible exposition of it she stresses that our Lord suffered in us all, for us all, with us all, by anticipation, everything that we suffer, and that because he suffers it (for Calvary is timeless) *we* are Christ suffering. It is one of the richest veins of real spirituality that can be tapped. The authoress surely lived these thoughts and gave them their convincing, penetrating quality from her own experience and her own soul. Like every deep truth about our Lord, this theme is prolific. The ideas that come unasked to the mind, as one follows and ponders, are many and helpful. The meditations on Simon of Cyrene and Veronica are outstanding.

To each meditation is added a prayer in rhythmic prose, worthy of the subject, rounding off the meditation, putting into words for us the thoughts and feeling born of our meditation. In the meditations we have pictures, partial but effective, of what happened. In the prayers Caryll Houselander seems to say to us: 'Now this is what you must