

sively priestly book. Six thousand pages for five guineas is nowadays a rare bargain, and one can imagine no better present for the educated convert or indeed for any one who wishes to establish his spiritual life on the firm foundation of the Church's official prayer.

It is easy to overlook the remarkable achievement of the publishers in producing a work of this character in present-day circumstances. Typographically, the publishing of a Breviary must be the most exacting of tasks. Apart from the main body of the book there are innumerable difficulties of arrangement—such as in the calendars and tables for computing Easter—and here they have all been resolved with an economy and beauty of design that make this English-born breviary a joy to look at. No doubt one ought not to judge any book, and least of all a Breviary, by appearances. But it is late in the day to be reviewing the contents of this most venerable of all books, and one is inevitably concerned with the use that has been made of the opportunity to give to the Breviary all that is best in craftsmanship and design. It must be said at once that this is probably the most distinguished piece of book production that has appeared since the War, and it is very appropriate that it should be the Breviary that is so honoured. The type used is perhaps too small for some preferences, but in this matter legibility is far more important than size. The engravings that preface each volume (representing the four patron saints of Great Britain) are entirely successful, and even such a detail as the Crucifixion that heads the *En ego* prayer in the Appendix is carefully considered in relation to the page as a whole.

One for whom this *Breviarium Romanum* is literally only a book-shelf book can only envy those for whom its use is a daily duty. Prayer is surely made easier when its instruments themselves reflect the harmony of created things as dedicated to God.

I. E.

PRAYER AND THE CHRISTIAN LIFE. By Eric Hayman. (S.C.M. Press; 8s. 6d.)

At the end of 1946 the author was invited to deliver a course of lectures to the Student Christian Movement Prayer School, and the present volume is the outcome of those lectures. Bearing in mind the constitution of the audience originally addressed, and the religious tenets of the author, one expects and indeed finds statements with which a Catholic cannot agree. Thus a point which is stressed early in the first chapter is 'to learn how we may pray, and why we should regard our prayer as the primary means of Christian living', and the Christian living referred to must be the living within the Church: but for Mr Hayman the Church is not a visible society. 'The Church is the essential environment in which the Christian life is lived, and the organ of expression for that life in its impact upon and service of the world'. But even if he dis-

agrees with certain Catholic truths and dogmas, the author whenever he deals with Catholic sources does so sympathetically.

In the opening chapter the author discusses the nature of prayer, which finds its perfection for him in the Our Father, and gives a brief history of the development of prayer through the centuries. Chapters dealing with the Prayer of the Mind (Meditation), of the Heart (Affective Prayer) and of the Will (Adoration and Intercession) touch on aspects of prayer familiar to all; but the treatment of these aspects never makes for dull reading, for by a happy turn of phrase, by apposite quotation and example he succeeds in conveying to the reader his own conviction of the urgent need of prayer in the life of all who aspire to Christian ideals. Especially helpful is the chapter on Recollection. The last chapter 'Praying with the Church' falls short of the standard set in the previous chapters.

TERENCE NETHERWAY, O.P.

READING BETWEEN THE LINES. The Third Theophila Correspondence. By Ferdinand Valentine, O.P. (Blackfriars Publications; 6s.)

The 'Lines' in question are those of St John's Gospel from which Father Valentine selects nine incidents as the subject of this third series of letters to 'Theophila'. The spiritual teaching which he gleans from the words of the gospel is based on a sound exegesis of the literal meaning of the sacred text, and for this he makes considerable use of the explanations and suggestions put forward by the leading commentators: Lagrange, Westcott and Edersheim being perhaps the most frequently quoted. There can be no doubt that the book will appeal to the happily increasing number of those who would build their spiritual life on the solid foundation of Holy Scripture, and who perhaps lack the time or the opportunity to study full-length commentaries where the doctrinal portions have often to be picked out from a surrounding mass of learned detail. Two misprints in proper names may be noted: Prohaszka is twice spelt Pronaszka, and, on p. 124, mention is made of Hermon the Cripple!

G. D. S.

THE DIVINE CRUCIBLE. By Mother Mary of St Austin, Helper of the Holy Souls. Revised and Edited by Nicholas Ryan, S.J. (Burns Oates; 12s. 6d.)

This book has worn excellently since it was first published eight years ago, and we hope that its reappearance in a new edition means that there is a sustained demand for it. It is the work of a missionary, a student and a poet whose singleness of mind did not narrow her spiritual interests but reached out to fructify every subject it met with. Hence we are presented with worthwhile discourses on the Trinity, the Incarnation, the Blessed Sacrament,