

## Book Reviews

ity with the life of Francis and his first companions is only possible as long as the group does actually remain tiny and secluded. Once it becomes *wholly* Franciscan, *i.e.*, active as well as contemplative, it must lower its idealistic notions. To-day the Capuchins, we rejoice to think, are one of the largest Orders in God's Church. *Verb. sup.*

And now I find I have hardly space for Vol. II in *The Capuchin Classics*, the sermons of Fra Mattia. Both editor and translator will read, I hope, profound praise in my statement that this book is no use as a sermon book to be hastily conned and mastered on occasion. Rather it is a profound and inspiring spiritual book on the Passion, to be read quietly and pondered over at leisure—a quarry whence may be drawn much of value both for personal meditation and, if need be, subsequent public delivery. Excellent has been the translator's work in both books.

O.F.M.

EVOLUTION AND FAITH. With other Essays. By Bishop Hedley. Introduction by Dom Cuthbert Butler. (Sheed & Ward; 7/6).

Seven scattered essays of a great English Catholic writer are here gathered together and republished for our greater advantage. I say advisedly 'a great writer,' for Bishop Hedley is that. The depth of his wisdom, the wide sweep of his knowledge, the clarity and beauty of his prose entitle him to the description. It is probably too little realised at present. No doubt there are many who appreciate him, but there are far more who do not yet realise his place in the literature of the Catholic revival in England.

These Essays were published in the *Dublin Review* (with the exception of one which appeared in the *American Ecclesiastical Review* in 1897) between the years 1871 and 1881. Their subjects range as widely as their author's knowledge. *Evolution and Faith*, a consideration of the theological aspects of the evolution theory, is almost as valuable now as it was when it was first published. It is amazing to think that Bishop Hedley was able to see clearly the issues at stake in the midst of the fresh clouds of controversy, when even now, after so many years, we have difficulty in separating what is false from what is true, what is of faith and what belongs to science. 'Pope Leo XIII and Modern Studies' and 'Text-books of Philosophy' are linked together by their common subject of the revival of interest in St. Thomas and his philosophy. What an ardent Thomist

## *Blackfriars*

Bishop Hedley was! Hence he is never narrow—always the big mind, the wide outlook, the search for real truth, regardless of school. 'Everlasting punishment' is as valuable now as the day it was written. Then, men were beginning to doubt the existence of hell; now, it is the common opinion of the mass of non-Catholics. 'Prayer and Contemplation' is one of the most valuable things Bishop Hedley ever wrote and it shows him to be a master of the spiritual life.

The book ends with 'Modern Controversy,' which should be read by every member of the Evidence Guild, and 'Catholic Culture,' a plea for a wider study among Catholics of the essentials of their religion, without which no culture is true culture. The key to this book is Abbot Butler's long and valuable introduction, with its summary of each Essay in turn, and his own personal reminiscences of the writer.

F.M.

THE SPIRIT OF THE LITURGY. By Dr. Romano Guardini. (London: Sheed & Ward; pp. 150; 2/6.)

Dr. Guardini is a distinguished German theologian and a professor in the University of Berlin. This essay will go far to disarm a lingering suspicion that the liturgical movement is ritualistic and archaeological: it is primarily theological. The book is evidently addressed to Catholics who have already given some thought to the subjects under discussion. The relation of dogma to worship, the social character and the disinterestedness of Christian prayer, beauty and false aestheticism, form the basis for an energetic analysis of the laws of sound Christian spirituality. The author has many wise and penetrating conclusions to offer. To one point he returns frequently—the problem that seems to exist in the fact that the liturgy is objective and universal while the individual's needs in prayer are personal. He fears an exclusive insistence on liturgical prayer and would seem to postulate the *absolute* necessity for extra-liturgical devotions. There is a danger in over-stressing the impersonal character of the liturgy. There are no more deeply personal prayers than the Psalms, yet they are objective and of universal application. The Christian must carry his prayer beyond the set times of the official prayer, but he never prays alone and his prayer is acceptable only through Christ. If extra-liturgical devotion is an excuse for individualism and forgets the universal mediatorship of Christ and the necessity for complete union with the Church, it cannot be regarded as complementary to liturgical prayer, each of whose essential elements it denies. There is no