

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,

prayer and some other main topics of doctrine and religion, not forced into synthesis but shown in unity as though under the influence of the Gift of Understanding. There is no other modern English work we can call to mind in which wide theological reading is turned so well to spiritual account, the dry bones filled with so much marrow, and it is likely to remain a permanent help to souls in this life, as well as, indirectly, to those in the next whose service was the author's vocation.

Ivo THOMAS, O.P.

ALL MY DAYS FOR GOD. From St Alphonsus. Selected and Edited by J. B. Coyle, C.S.S.R. Vol. III: 13 Sundays after Pentecost. (Gill, Dublin; 6s. 6d.).

These daily meditations continue and the publishers are keeping up to time for the first year of their appearance. The Bishop of Down and Connor in a Foreword calls attention to the inclusion in this volume of a letter written by St Alphonsus to a young man on the advantage of making a retreat in solitude and silence. There is also a brief sketch of the life of a Dominican Tertiary who died in Ireland in 1869 devoted to St Alphonsus; her meditations have been incorporated for the Saint's feast day on August 2nd.

ST BENEDICT'S RULE FOR MONASTERIES. Translated by Leonard J. Doyle. (St John's Abbey Press, Collegeville, Minnesota; n.p.)

This is a new translation of the Rule of St Benedict from the Latin text as edited by Dom Cuthbert Butler, late Abbot of Downside. A similar translation was made by Dom Justin McCann in 1937, and the impression is given that the present translator kept as close an eye on Dom Justin's work as he did on the Latin. His aim is to exclude archaic forms like 'thee' and 'thou' and 'saith' and 'to use the modern American language throughout, but in its literary rather than its colloquial form'. In this case the modern American turns out to be no different from ordinary English, and good English at that, smooth, clear, vivid. It will be questioned whether the division of the matter into 'sense lines' serves any useful purpose, or whether it is proper treatment for a document like St Benedict's Rule. But on the whole it is a competent and pleasing translation and not unworthy of what Pope Pius XII has called 'an outstanding monument of Christian and Roman prudence' and 'a powerful means to encourage many to virtue and lead them to sanctity'.

M. K. B.

VISITATION, the Film Story of the Medical Missionaries of Mary. By Andrew Buchanan. (Our Lady of Lourdes, Drogheda, Co. Louth; 5s. 0d.)

Mr Buchanan gives an interesting account of the making of *Visitation*, the film which deals with the marvellous work being