

and for Dryden, one of those passages quoted by Mr. Eliot in his *Homage* essay.

L.T.

LISTEN MANGAN. Poems by Ewart Milne. (Dublin, Sign of the Three Candles; 3s. 6d.)

These are poems of war and disaster; sometimes the flash of other men's battles seen from afar and reflected in a neutral sky, more often the struggle in the mind to be free from the platitudes that harden the heart. But the mood is always the same:

'We have waited and only hunger and war have answered,
Must we wait until night and the death roll over us?'

Yet here are invention and wit enough for half-a-dozen poets of the dessicated years between the two wars. The malady of the times has found a victim in Mr. Milne, but he is a victim who can follow his own fever:

'O mind soon shut upon the world,
O closing slowly mind, how can I hope
To bear the November of your sun.'

Under the occasional screech there is always a steady ground bass that will surely survive. Already there is evident a compassion that is almost unknown in present writing; and rarer still there is a gift to make us share it. A temporary unease, a haphazard choice of image and a failure to concentrate—all these would seem to be the conditions of a struggle that should make Mr. Milne much more than an adroit user of words. For that he is already.

I.E.

NOTICES

THE SEVEN GIFTS OF THE HOLY GHOST. By Bernard Kelly, C.S.Sp. (Sheed & Ward; 5s.)

Father Kelly sets out to show in a non-technical way what the Gifts mean in the life of the ordinary Christian. Taking the idea of divine sonship as the key, he explains each Gift as God's means of helping his adopted children to overcome the difficulties they experience in living as members of his family. Although the analogy of human adoption is helpful, and is well worked out—at times laboriously—it is not entirely adequate. St. Thomas, whom the author professes to follow, teaches that the Gifts are necessary because of the imperfection inherent in Faith and Hope. It is not that habits of mind and conduct formed when we were mere dependents unfit us to live as God's children, but in this world we must live as children of a Father whom we do not fully know or possess. Our lives are governed by Faith in things unseen and Hope of what is not yet possessed. Because of these imperfections in the governing principles

of our supernatural lives we shall fail unless from time to time God gives us special help.

The book is coloured by a principle which Father Kelly formulates on p. 24: 'There seems no reason for hesitation in asserting . . . that every single act which is specifically an act of a child of God proceeds from the gifts.' One or two theologians have maintained this view, but it is hardly the doctrine of St. Thomas. With minds enlightened by Faith and wills strengthened by Hope and Charity we live the divine life by practising the supernatural virtues, and this in a fully human way by deliberation and choice. But there are times, perhaps of special difficulty, when we may experience enlightenment or inspiration which is not the result of deliberation. It is in this way that the Holy Spirit takes the initiative, and gives the special helps to which the Gifts first received in Baptism makes us docile and receptive.

B.O'D.

PRAYER FOR ALL MEN. By Pierre Charles, S.J. (Sands; 5s.)

It seems almost a sacrilege to criticise the devout private prayer of a fellow Christian, for our prayer is the expression of our personal relationship with Almighty God, and is essentially as individual a thing as our character. And on the whole it is unwise for the majority of us to edit our prayer for the press! The book before us is an English version of a French original. Much has inevitably been lost, but the worst defect is the rendering of *Vous* and *Votre* by *You* and *Your*. To the majority of English people this is just loathsome. Our version of the Scriptures and all our public prayers and hymns retain the archaic *Thou* and *Thy*; until this is abandoned by our Hierarchy, it seems to the reviewer unpardonable to print prayers with the colloquial *You*. To those unaffected by this 'rude-ness' (unfortunately it occurs many times on almost every page), the book may be of use, for there is a simplicity and directness about these talks with Almighty God which is highly attractive, and which might have been rendered far more widely helpful, had the original been paraphrased rather than translated.

GREGORY SWANN, O.S.B.

OUR LADY'S HOURS. By Mary Ryan, M.A. (Burns Oates, for the Forum Press; 2s. 6d.)

This book meets a long-felt need amongst Tertiaries and those of the Faithful who recite the *Officium Parvum*. In little more than one hundred pages, Professor Mary Ryan has offered us the fruits of much devotion and study, very simply and attractively arranged. The book is mainly concerned with the Dominican Rite, but the Roman Rite is also commented on, and a preface by the Rev. Fr. Hilary Carpenter, O.P., stimulates interest in the matter that follows. In view of the liturgical revival amongst the laity, this book

appears opportunely and at a price which puts it within reach of a wide public.

C. THOMAS.

LENT WITH SAINT BENEDICT. By Bede Frost. (Mowbray; 5s.)

It was an excellent idea to devise a book of meditations and reflections based on St. Benedict's Rule for each of the days of Lent. The author has certainly achieved his aim of providing readings suitable for Christians living in the world as well as monks in the cloister. He writes agreeably and, though the inspiration of the Rule is evident throughout, he is full of 'modern instances.'

A.G.

THE MIND OF ST. PAUL. By T. R. Glover. (Humphrey Milford; 2s.)

This study of the Mind of St. Paul would have been more satisfactory had it given sufficient emphasis to three dominating facts: (1) the instantaneous and enduring conversion of the young, intelligent, learned, zealous Jewish Roman citizen from persecutor to apostle; (2) his profound conviction that Jesus of Nazareth was God-made-man; (3) his equally profound conviction that since the crucifixion all mankind's religious activities are in their place only within the Catholic Church, the Mystical Body of Christ.

V.McN.

SIR WALTER RALEGH. By Eric Ecclestone. (Penguin; 6d.)

If the author of this latest biography of Sir Walter Raleigh cannot lay claim to original research or documentary discovery—as he asserts in his preface—he can certainly claim originality of treatment of the subject-matter, since he presents Raleigh 'not merely as an Elizabethan hero, but also as one of the foremost intellects of his day.' Raleigh is indeed revealed as a gracious courtier, an accomplished poet, philosopher, historian, and 'begetter of imperial dreams.' His is a dramatic life, and his newest biographer recounts it admirably, with full appreciation of Raleigh's historical significance.

K.M.

WHY SO PALE? By Margaret Trouncer. (Cassell; 7s. 6d.)

On familiar, triangular framework Mrs. Trouncer creates an interesting situation: the pagan lover, himself more Christian at times than the Christian husband, teaches the Christian wife to be a better wife. The background—a château in Touraine, the court of Eugénie, the Siege of Paris—is as usual carefully prepared; the characterisation ably done, though Juan is certainly a surprising personage at times. The main weakness is still redundancy: too many words in the dialogue, too many elements in scenery and events, which are not aesthetically significant or organic.

G.V.