

the Introduction; but its use of the material is less successful. The book is intended as a 'practical guide to help the faithful to spend a month or a period of time in union with Mary, the Mother of God and our Mother. . . . It is a book both for study and devotion.' I feel that this purpose would have been far better served if, in the first part, the full text of the 'Letter to Pusey' and of the two Discourses to Mixed Congregations had been given, rather than selections. In particular the 'Letter' has been badly maimed by the omission of the quotations from ten of the early Fathers, from Justin to Fulgentius. Since these form the starting-point of Newman's apologetic argument, their absence leaves his conclusions inadequately supported. And the two Discourses both have a completeness and a balance which selection cannot but destroy.

The second part is a straightforward reprint of Newman's *Meditations on the Litany of Loreto*. It is, I think, the first time that these have been reprinted since they first appeared in the 'Meditations and Devotions' in 1894. In form they are more like miniature explanatory sermons, and they do much to fill out with meaning the familiar but often mysterious titles by which we honour our Lady.

The dust-cover is ugly, and twice misprints Newman's initials, and the price is far too high for so small a book.

F.R.

HEBREW MAN. By Ludwig Kohler. (S.C.M. Press; 12s. 6d.)

This is an English version of lectures delivered at the University of Tübingen in 1952. It is eminently readable, and the S.C.M. Press in publishing this work has done a great service to English-speaking students of the scriptures.

The author himself refers to it as 'only a preliminary sketch', an attempt to present 'the Hebrew in all the various aspects of his physical and spiritual life'. This is speaking modestly, for this little work is full of information and thought which is the more valuable because an unusual path is followed in the vast domain of Near Eastern archaeology and ancient lore. The point of view is synthetic, and might even be termed 'personalist'.

It might be thought that with such works as Pedersen's *Israel* and Barrois' *Archéologie Biblique*, little more need be said. This book shows precisely what yet remains to be done, what questions need to be asked, e.g. How did a Hebrew value life? or look upon the experience of death? Did he ever feel depressed? Did physical beauty mean anything to him? Did he feel solitude or experience fellowship? What did piety mean to him? (p. 13). Some answer to such questions is given in full and engrossing chapters on Physical Characteristics, Health and Sickness, How the Hebrew Lived, How the Hebrew Thought; and all with

copious illustrations from the text of the Old Testament, and not a few refreshing as well as true remarks as, e.g., 'we can hardly expect to gain information from the Jews as to the physical appearance of the Hebrews' (p. 19).

A last section appears as an appendix: 'Justice in the gate'. This was a rectorial address given at the foundation of the University of Zürich (1931). This gives a picture of the Hebrew legal assembly which met for hundreds of years; and it is important because 'The Hebrew thinkers in the form of justice. His ideal is the righteous man' (p. 174).

Altogether this is a valuable book which can help the Catholic student because it is in line with the exhortations and prescriptions of the Encyclical *Divino Afflante*, for ultimately, we want to know more and more of how the sacred authors thought and felt as they wrote.

Why, however, does the dust-jacket of this particular book represent two Hebrew *captives*?

ROLAND POTTER, O.P.

DEATH: THE GLORIOUS ADVENTURE. By David L. Greenstock. (Burns and Oates; 6s.)

This excellent little work is by the author of *Christopher's Talks to Catholic Parents* and other 'Christopher' books. Fr Greenstock has written it especially for those who are ill or in danger of death, but, as he says, it may also be useful to others since we never know when God may ask of us an account of our stewardship.

Despite the title there are no flights of rhetoric; the book is a simple and lucid explanation in quiet and unpretentious style of the right attitude we should all adopt towards the fact that sooner or later we shall have to die. The ten short chapters are admirable expositions of Catholic doctrine on subjects vital to that good living which should lead naturally to holy dying. The mystery of evil, sin, pain, disease, death; redemption and forgiveness; resurrection; penance, viaticum. The anointing of the sick: all these are dealt with in persuasive and sympathetic style, but shirking nothing.

The title is referred to only in the last chapter. The theme of the whole book, that death is the gateway to life, is summed up in the final paragraph. Death 'comes as a consequence of sin, but now, after Christ's death and resurrection, it also serves as a channel of grace. For the Catholic who dies after a careful preparation it can truly be called a glorious adventure.'

Fr Greenstock has a great gift for attractive and accurate explanation which makes this a successful and valuable little book.

LUKE SMITH, O.P.