

cultivate Christ's friendship. We can learn what friendship with Christ means by considering true human friendship. Yet we must not push the parallel too far; the right relation of love and obedience has to be emphasised, and the fact that love of our neighbour should spring from love of Christ and not vice versa. In this way there is a sustained effort throughout the book to avoid arid legalism on the one hand and equally deadly sentimentalism on the other. While there are many details in which one would not agree entirely with the author, there are in addition to the sound and very timely principles inspiring the book, a great deal of practical brass tacks which cannot be too warmly commended. This is particularly true where the question of sentimental religiosity is dealt with. It is heartening to know that one churchman at least is aware of the grave danger lying behind popular wartime religiosity, and particularly behind youth and leadership movements inspired largely and no doubt unconsciously by sentimentalism, and completely lacking in any dogmatic foundation. Yet it is just in this respect that the book somehow fails to achieve completely its own end, for the fact of the divinity of Christ, the basic dogma, becomes somehow blurred. Not that it is denied or even watered down: far from it—it is vigorously asserted again and again; but, chiefly, I think, on account of the diffuse style, this central fact does get hidden. One practical point which contributes to this impression is the too frequent parenthetical interjection of references which tends to break up the flow of the argument. This however, is only a matter of manner and not of content and should not be allowed to weigh heavily against the merit of the book. For the reader who will have the patience to dig there is a deal that is not only valuable but vitally necessary to-day, and it is easy to understand why the Bishop of London—now Archbishop of Canterbury—has chosen this as his Lent book.

GERARD MEATH, O.P.

THE ADOLESCENT AND THE CONVERT. By John P. Murphy, D.D., Ph.D. (Burns Oates; 1s. 6d.).

The chief interest of Fr. Murphy's book lies in the first part concerned with the problem of protracted spiritual adolescence among Catholics. His second essay is an exposition of his method of instructing converts, emphasising the work of God's grace.

In dealing with the problem of spiritual adolescence Fr. Murphy lays bare the root of contemporary Catholic weakness. Too often Catholics do not mature in their faith, their adjustment to life is not Catholic. They grow up in materialist surroundings, and—unconsciously for the most part—imbibe materialist principles which they apply to life, thereby relegating religion to the rank of a hobby. The remedy is not segregation of the young but character formation, self-reliance and independ-

ence, all based on Catholic principles. This demands the sympathy and understanding of the priest. Fr. Murphy has only outlined the problem and its remedy, but though we should not agree with every detail of his method he does start us thinking in the right way. Unhappily the style is not the best. We may none of us forget that words—the right word, the vivid word, the cogent word, the choice word—are the channels of God's truth and do not always to-day receive the consideration they demand. In this book the ideas are vital, the problem is a living one, and exciting, too; but we have to dig to find these things; they do not glow and sparkle on the page of print as they should. And that is a great pity.

GERARD MEATH, O.P.

THE CHURCH LATIN SIMPLIFIED. The Proper of the Mass for the Sundays of Advent, Christmas and the Sunday in the Octave of Christmas. (The Newman Bookshop, Oxford; 3d.).

These leaflets aim at helping the person who has followed an elementary course of Church Latin and has now not a great deal of time to spend in following it up. The system is a good one: parallel columns of Latin and English word for word, accompanied on the opposite page by complete texts of the Proper in both Latin and English. The translation, too, is serviceable: homely, is an epithet which springs to the mind. It is possible to dispute any kind of translation of scripture, and that is not a point to be considered here. Certain it is that these leaflets make Latin intelligible to a wider circle than it has been up to now, but, without wishing to discourage, one may legitimately wonder whether this or anything else will directly make Latin intelligible to the whole circle, that is, to all the Catholics in England. But that is not the aim of these leaflets; it is their ambition "to help every Catholic who is able to *read and to think*"; but there are many Catholics who cannot read and more still who cannot think. We want a technique which will start still further back and make them think.

GERARD MEATH, O.P.

THE REED OF GOD. By Caryll Houselander. (Sheed & Ward; 6s.).

This is a book which will be helpful at moments when we need something to inspire us to meditate and pray. The author gives us the fruit of her contemplation of the Mysteries of Our Lady's life. The Virgin, receptive of the divine spirit through her *fiat*, conceiving and bearing the Word of God, is the universal model of Christiar life. By contemplating these Mysteries we learn how the Incarnation is to be realised again in and through us. With much energy and sense the chief events of Our Lady's life and her response to them are related to our everyday life. While we think the great Scriptural themes which inspire the writer's thought are weakened in the presentation, nevertheless, this is a most praiseworthy attempt to relate the realities typified by