

favour among the 'nombreuses personnalités de l'aile droite anglicane' whom the author has in mind, but there will be many—non-Catholic as well as Catholic, abroad as well as in England—who will not follow him in his enthusiastic view of the import of the Malines talks.

H.K.

FROM PAUL TO PIUS. By Teresa Lloyd. (Douglas Organ; 7s.6d.)

The stories of thirty-two heroes of Christianity, most of them canonised, re-told for children. Although the style is simple Miss Lloyd manages to 'get across' the true nature of sanctity, and with the balance kept between the natural and the supernatural, the ordinary and the extraordinary, her saints appear as real people, not pious caricatures. The illustrations are in a like spirit, as for example, St Teresa and her nuns huddled up in a cart which jolts over a boulder-strewn road.

The practice of mentioning a date from secular history so as to set the story against the background of what is learnt from other sources might perhaps be adopted even more frequently.

The publishers recommend this book as a reader for Catholic schools. It is to be hoped that it will be so used.

N.B.O.

DRAW NEAR TO GOD. A Book of Meditations. By D. H. Southgate. (Cumberlege and Oxford University Press; 6s.)

It is easy to be attracted by this little book of meditations although from a Catholic view-point much of it is inadequate, e.g. the meditations on Pentecost and Confession. It is strange too to find so much apologetic in the parts of the meditations entitled 'Adoration'. The original part of the book consists in the method. 'Intercession is the act in which God bestows on us the joy of creative co-operation with him.' This co-operation consists in 'receiving rather than asking'. As one thinks of Christ one 'lives for a while under his influence', and his transforming power can then meet the needs for which one prays. Therefore as one thinks of Christ, one should associate with the thought of him the thought of those persons who are in need of his presence (this is called communion) and thus intercessory prayer becomes the privilege of bringing others into contact with Christ, and thus is fulfilled the author's ambition of emphasising 'the need of deeper meditation in intercession and fuller intercession in meditation'.

TERENCE TANNER.

CHRISTIANITY AND THE MODERN WORLD VIEW. By H. A. Hodges. (S.C.M. Press; 2s.6d.)

There is a tension today, not precisely between religion and science, but between the Christian outlook and that formed by habits of scientific thinking. Professor Hodges therefore thinks it

necessary to present Christian truth without compromise or hesitancy but in a manner that will at least be significant to a scientifically minded unbeliever: the latter is not expected to believe, still less reason to 'the Abrahamic presupposition', but to allow that as a hypothesis and see how other things fall into line. After this there is a prospect 'of making Christianity visible again, of making people see it as a really possible way of looking at things'. On these lines in very limited space he does work out a valuable apologetic. The weakness is, of course, that well-established scientific theories may be wholly transformed in the course of time: Christianity cannot be accepted on those terms. The method is useful, provided we are alert to its limitations. But surely the most effective approach today as at any time in the past is by way of the *fact* of Christ, not indeed as some of the text-books present it, but quite simply with that evidence of historicity which the learning of the critic demands and with that graciousness that the charity of Christ imposes on the apologist.

E.Q.

ALL MY DAYS FOR GOD. Vol. IV. Selection from the writings of St Alphonsus. By J. B. Coyle, C.S.S.R. (Gill, Dublin; 6s.6d.)

This concludes the series of readings for every day in the year from St Alphonsus and embraces the period from the 13th Sunday after Pentecost until Advent. It includes in this broken-up form the whole of 'The Practice of the Love of Jesus Christ' which the Saint regarded as the most devotional and useful of his ascetical works. Like many selections of a like nature no references are given, which makes it of little value as an introduction to the works of St Alphonsus.

X.T.Z.

DIFFICULTIES. Questions on Religion with answers by prominent Churchmen. Foreword by the Bishop of London. (Mowbray; 4s.)

Seven bishops, Emile Cammaerts and Dr Prestige are amongst the contributors to this little book. That fact alone would be enough to recommend it. The questions asked are typical of the twentieth century: 'There are plenty of people like me who behave decently and yet get through life without religion. Why should we bother about it?' is an example; and the answers, although brief, are very much to the point. We must disagree with some of the views put forward concerning papal authority and scriptural interpretation, but the great majority of the questions dealt with are fundamental to Christianity and common to all its forms. *Mutatis mutandis* we recommend it to Catholics as a brief Christian apologetic.

The immediate occasion for its publication was the May Mission to London but its usefulness will extend far beyond that date. It is a timely production.

G.B.