

weariness," they raise your spirits and tend to make your courage a gay virtue.

Admirable, too, is the advice on *Visits from Friends*, whose calling at certain hours may not be convenient. But we think that the most suggestive thoughts will be found in readings devoted to *Solitude* and *Night* with all their weary long-drawn-out hours of endurance, because these subjects are so truly recognized and feared by all invalids. The chapters on *Prayers on Convalescence* and *Life once more*, when return to health is yet more speedy, give cheerful words of encouragement in God's service.

It is sufficient, where all is so good, to have mentioned the trend of a few thoughts for those to whom the book should prove a rich storehouse from which to draw on the slow journey towards recovery from a serious illness. The translation is well done and runs as easily as if the original were written in our own language.

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THE OXFORD GROUPS. By Maisie Ward. (Sheed & Ward; 1s.)

Of all the requirements for winning others to the Truth, the first are sympathy and understanding. Without them controversy is useless; with them controversy may often be dispensed with. This booklet, coming from one so well versed in Catholic Evidence, who has also attended Group meetings, is far removed from mere controversy: generous, it seeks to recognise to the full the good where it exists, and so lays more certain finger on shortcomings. This apostolic spirit is to be commended, for it is the touch that heals.

The writer does not intend to give the history of the movement, but simply an evaluation, based on her own personal observations. She sees in the Group both a challenge and an opportunity for Catholics: a challenge, in that "with a very imperfect equipment, it is doing at the moment for large numbers of people what we ourselves ought to be doing"; an opportunity, in that the acceptance of sincere belief in God's guidance and the continuous attempt to put it into practice should lead many from imperfect truth to the fullness and perfection of Catholicism. The writer's impression however, that most, both of the leaders and the rank and file, have open minds towards the Church, is perhaps unduly optimistic. One member who announced his intention of becoming a Catholic was informed by Dr. Buchan that "it was all most unguided."

The book is a stimulating one, if only it makes us say with the writer: "What are we doing, who have the full stream of Catholic life and Catholic light, to distribute these waters over a thirsty world?"

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