

LEGIONARIES OF CHRIST. By Arthur Ryan, D.D., Ph.D. (Clonmore and Reynolds; 2s.)

Mgr Ryan has written six very readable essays which should increase interest in the early Fathers of the Church. After an excellent short introduction he outlines the life and thought of Saints Ignatius of Antioch, Polycarp, Justin Martyr and Irenaeus, and gives an account of the Epistle to Diognetus. The fact that other scholars might differ on certain points is frankly noted as these arise. Altogether this is a welcome addition to popular patristic literature. The only regret is that it is not a little longer, and that it does not include more quotation, especially from St Ignatius. A. R.

FREDERIC OZANAM, Catholic and Democrat. By V. M. Crawford. (Catholic Social Guild; 2s. 6d.)

A study of a personality, whose social influence was so important, is welcome from the hand of one so competent in this sphere as Mrs Crawford. She has naturally concentrated upon a neglected side of his character—his historical interests and democratic sympathies. Other lives have dealt with the great work of the foundation of the Society of St Vincent de Paul; this life seeks to understand the basic principles upon which his life's work was built. A final phrase is telling: 'Nor did he ever defend democracy save as based on Christian teaching'. D. M.

LES CHEMINS DE LA PRIERE. Par G. Brossard, Prêtre de l'Oratoire. (Editions du Cerf; Blackfriars Publications; 2s. 6d.)

In seven short chapters Père Brossard deals with the familiar types of prayer, avoiding the elaboration of terminology which hinder those who want to learn to pray rather than to learn about prayer. Familiar illustrations, conciseness of language and a sympathy for the needs of ordinary people go to make up a gracious little book.

THE REDEMPTION OF ISRAEL. By John Friedman. (Sheed & Ward; 8s. 6d.)

Mr Friedman surveys familiar ground—the providential designs manifested in Jewish history—but in a distinctively sympathetic and objective way. He is critical, as only a Jew can be, of the shortcomings of his race; but his criticism is firmly based and always marked by charity. It soon becomes clear that the fault of the modern Jew is one that is fully shared by Gentiles and even derived from them: his secularism has its own peculiar offensiveness, giving rise to anti-semitism on the part of those who cannot bear the sight of this grotesque imitation of their own vices. One is strongly tempted at the present moment to blame Zionism alone for the cruel sacrifices imposed on Britain's sons in Palestine, and certainly Mr Friedman

does not spare this retarded imitation of nineteenth century nationalism. The Zionists have learned nothing from their own history and echo the demands of the people to Samuel for a king, the curses of the disappointed mob who had indeed wanted the Lord to rule over them—but in *their* way: the very reason for Sion's existence is one that is alien to their thoughts, and even the most devout find the return to the ancient sacrifices and their fulfilment in the one true sacrifice equally unthinkable. But have *we* been moved by any considerations other than expediency? Certainly we are bravely keeping our pledged word, in spite of provocation by friends and enemies; but before this, what were our deeper grounds for encouraging Jewish aspirations in Palestine? As Christians, we could scarcely do so on the ground of Jewish religious claims; as unbelievers, we could not have discovered any basis in natural justice for the settlement of this particular country. It seems perhaps that we have all—in spite of ourselves—been serving a higher justice: there *are* 500,000 Jews in Palestine, out of whom may emerge a 'remnant' to be converted in the latter days. In the last resort, it depends on us.

EDWARD QUINN.

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