

prayer and some other main topics of doctrine and religion, not forced into synthesis but shown in unity as though under the influence of the Gift of Understanding. There is no other modern English work we can call to mind in which wide theological reading is turned so well to spiritual account, the dry bones filled with so much marrow, and it is likely to remain a permanent help to souls in this life, as well as, indirectly, to those in the next whose service was the author's vocation.

Ivo THOMAS, O.P.

ALL MY DAYS FOR GOD. From St Alphonsus. Selected and Edited by J. B. Coyle, C.S.S.R. Vol. III: 13 Sundays after Pentecost. (Gill, Dublin; 6s. 6d.).

These daily meditations continue and the publishers are keeping up to time for the first year of their appearance. The Bishop of Down and Connor in a Foreword calls attention to the inclusion in this volume of a letter written by St Alphonsus to a young man on the advantage of making a retreat in solitude and silence. There is also a brief sketch of the life of a Dominican Tertiary who died in Ireland in 1869 devoted to St Alphonsus; her meditations have been incorporated for the Saint's feast day on August 2nd.

ST BENEDICT'S RULE FOR MONASTERIES. Translated by Leonard J. Doyle. (St John's Abbey Press, Collegeville, Minnesota; n.p.)

This is a new translation of the Rule of St Benedict from the Latin text as edited by Dom Cuthbert Butler, late Abbot of Downside. A similar translation was made by Dom Justin McCann in 1937, and the impression is given that the present translator kept as close an eye on Dom Justin's work as he did on the Latin. His aim is to exclude archaic forms like 'thee' and 'thou' and 'saith' and 'to use the modern American language throughout, but in its literary rather than its colloquial form'. In this case the modern American turns out to be no different from ordinary English, and good English at that, smooth, clear, vivid. It will be questioned whether the division of the matter into 'sense lines' serves any useful purpose, or whether it is proper treatment for a document like St Benedict's Rule. But on the whole it is a competent and pleasing translation and not unworthy of what Pope Pius XII has called 'an outstanding monument of Christian and Roman prudence' and 'a powerful means to encourage many to virtue and lead them to sanctity'.

M. K. B.

VISITATION, the Film Story of the Medical Missionaries of Mary. By Andrew Buchanan. (Our Lady of Lourdes, Drogheda, Co. Louth; 5s. 0d.)

Mr Buchanan gives an interesting account of the making of *Visitation*, the film which deals with the marvellous work being

undertaken by Mother Mary Martin and her medical missionaries in Nigeria. He includes as well some beautiful stills of the film and a summary of the scenario. Apart from the intrinsic interest of the book as a technical document (Mr Buchanan gives the fullest details about cutting and dialogue and many other matters), it should do much to encourage the work of a modern congregation which employs all the resources of modern medicine within the traditional discipline of religious life. The book is an appropriate companion to the film, and both are admirable ambassadors for one of the great works of charity of our time.

I. E.

GLORIOUS THRESHOLD. A study of the Motherhood of the Blessed Virgin Mary. By Angela Verne. (Sands; 7s. 6d.)

This is a book of devotion founded on an absence of doctrine. A single example will show what is meant:

As He (Christ), the true temple of supernal grace, drew sustenance from her mystical motherhood and through her 'rational milk' and her pre-eminent love He grew and waxed strong in wisdom and grace with God and man, she, the Mother of Divine Grace, as typified in spirit by holy Mother Church, draws sustenance from his mystical body . . .' (p. 104).

If mystical motherhood means anything, Christ did not draw sustenance from it. 'Rational milk' makes sense in 1 Peter 2.2.; here it makes none. It is heretical to attribute Christ's grace, or growth in grace, to Mary; and the context shows that grace is used in a theological sense. The last couple of lines makes no sense at all, unless by mystical body is meant the Blessed Sacrament, a confusion into which the author perhaps falls in an earlier passage (p. 50).

Without for a moment impugning the excellent intentions of the author, one may give one's opinion that such books do nothing but mislead the devout by their doctrinal muddle and to the undevout give a handle for scorn.

COLUMBA RYAN, O.P.

IMPERIAL MISSION. By Reinhold Schneider. Translated from the German by Walter Oden. (The Gresham Press, New York; \$3.00).

From a historical point of view, there are divergent opinions with regard to the wisdom of Las Casas's long struggle to gain freedom from Spanish territory for the natives of the West Indies and South America. *Imperial Mission*, though it envisages the story from one historical angle, transcends controversy in placing before the reader a wider combat, as old as the world, between God and Mammon. This book is far more than a beautifully told narrative, it is a challenge; and since knowledge is bought by experience, no one is better able to offer such a challenge than one who is already a victor