

modest sum of twelve shillings and sixpence, and to Peter Anson for taking us so indefatigably through every type of religious order for men and for women who live in the British Isles. If we exclude the Catholic country of Ireland we are still presented with an immense variety of communities which have sprung up in the last 100 years or so. Should representatives of all these religious in the British Isles be gathered together in the intricate variety of their habits the non-Catholic would imagine it to be some vast historic pageant almost fantastic in its display. But in fact they continue in their thousands to prosecute their work for the kingdom of God almost unsuspected by the world at large and with no ostentation.

The author has been at great pains to make his information up-to-date and correct. It must have been an immense task; that he has succeeded so brilliantly discloses a rare gift in a man who writes with an easy flow of the pen about many subjects. Every library will have to possess a copy and most priests engaged on the mission should invest in it. But perhaps those who are seeking to discover for themselves a type of religious vocation should use it only as a last resort for they will be embarrassed by the infinitude of possibilities.

C.P.

TOWARDS A BENEDICTINE THEORY OF MANUAL LABOR. By Dom Rembert Sorg, O.S.B. Benedictine Orient. (St Procopius Abbey, Lisle, Illinois; 50 cents.)

A great deal of time and work went to the compiling of this essay which aims at providing annotated material for a 'Theology' of manual labour. But is there such a thing? Can one really go as far as Dom Sorg in his apotheosis of manual labour? The over-statement in these pages rather defeats its own end, and to say that 'the manual labor of monks is a sacred spiritual thing and a Holy Communion' savours more of enthusiasm than theology. Moreover sentences like the following lead one to suspect that the author has allowed his political ideas to colour his reading of monastic history: 'Especially in America, the dynamic vitality of the Holy Rule ought not to be hampered by the aristocratic mentality and the caste system of the European civilisation which encumbered even St Benedict; and, even though a fine and loyal sense of tradition stamps the Benedictine character, it has been a mistake to import and transplant inept traditions which owe their origin and growth more to that culture than to the fine earnest development of monastic spirit.'

D.S.

THE CHRISTIAN FACES THE RUINS. By M. Riquet, S.J. Translated by Pamela Carswell. (Sheed & Ward, 1950; 7s.6d.)

When Cardinal Suhard chose Père Riquet to deliver the Lenten sermons for 1946 in Notre Dame, he was aware that the preacher

would depart somewhat from the usual style adopted at this classic institution of sacred oratory. He knew that Père Riquet had suffered for the ideas he defended: that he would preach as a 'witness', and on a subject which, above all others, must be suffered for if it is to be believed in: Love, that is, 'Agape' or Christian charity. To re-instil belief in love in the minds and hearts of men divided by the hatreds of war is the object of these six sermons. Père Riquet himself had spent years as a prisoner in Dachau and Mauthausen, and the courage and resolute faith which he saw there inspired him to build up this theology of charity as the sole trustworthy instrument of reconstruction. The notion of love which emerges is of no mere vague or sentimental emotion, but of a most virile and active thing which faces up to the reality of social injustice and resolutely sets about uprooting selfishness. The doctrine is St John's: 'My little children, let us not love in word nor in tongue, but in deed and in truth'. These sermons were addressed to Frenchmen: one is constantly aware of this, though it should not obscure their essential teaching: every Christian must witness to the truth that if society would live it has need of God. D. SCHLEGEL, O.S.B.

NOTRE DAME DE TOUS LES JOURS. By Paula Hoesl. (Edition Spes; 170 frs.)

The paintings of the Primitives depict the mysteries of our Lord's life in the setting of their own. And the mysteries of the Rosary can and should be the 'Liturgy of every day' bringing to the here and now of each moment of our daily life the truths and graces which, enshrined in the cycle of the liturgical year, are here contemplated with Mary and sought through her prayers. These meditations, the fruit of the writer's own tender love for her 'Maman du Ciel', will help other souls to learn at the knees of 'Our Lady of Every Day' the sure and swift way to close union with her divine Son. S. M. A.

CHURCH AND STATE IN GUATEMALA. By Mary P. Holleran, Ph.D. (Columbia University Press, London: Geoffrey Cumberlege; 26s.)

This book is mainly an account of the relations between Church and State in Guatemala since it won its independence, but it very properly seeks to understand them by studying their past history under the Spanish Crown. It is impossible to understand the claims of the modern Latin American States with regard to the Church unless it is realised that behind them lies a long history of 'royal patronage' which Spain was quite prepared to assert even after Guatemala's independence in the hope, presumably, that her secular rights might one day be restored. The embittered history of the nineteenth century Guatemala, typical of the situation throughout Spanish America, is dealt with with tact and sympathy. The author shows that Liberals were not consistently hostile nor Conservatives