

insincerity—which is a bad thing; or perhaps when the unreality of many of his proofs of dogmas of faith are pointed out to him, he may give up the faith himself—which is a worse.

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FURTHER PARADOXES. By Henri de Lubac, S.J. Translated by Ernest Beaumont. (Longmans Green; 15s.)

THE GIFT OF GOD. By Mgr J. T. McMahon. (Burns Oates; 15s.)

The author of *The Splendour of the Church, of Catholicism* and other rich works here presents a collection of reflections and judgments upon various problems, some perennial, some topical. In the introduction he explains why he has chosen this particular form. 'Paradox is the reverse view of what, properly perceived, would be called synthesis. . . . In the field of facts as of spirit, synthesis can only be sought. . . . Paradox is the search or wait for synthesis.'

The length of these reflections varies from a page to two or three lines. Naturally they vary in depth and interest. But there are some very wise things to be found among them, and very little that can be called commonplace. Examiners in search of essay questions will find them a goldmine. They should provide an excellent taking-off ground for those who, by pen and tongue, have frequently to provide others with matter for reflection on spiritual or moral problems. As usual, Father de Lubac is lucky in his translator, who has achieved with honour what must have been a most exacting task.

*The Gift of God* is a book on the Holy Ghost which comes to us from the Antipodes, and begins with what is described as an Australian translation of the *Veni Sancte Spiritus*. Among other things it contains chapters on 'Mary, Spouse of the Holy Ghost', 'Pray the Mass with the Holy Spirit', and commentaries on the *Veni Creator* and the Pentecost Liturgy. There is quite a lot of useful information to be had in it, but the style is sometimes upsetting. Not all would welcome the statement that 'this idea of the Mass as a spiritual credit balance and exchange can sow the seeds of holiness in us' (p. 56). The whole chapter on the Mass will distress many. Whatever St Pius X meant by 'Praying the Mass', it could scarcely be the interpretation the author rather cavalierly bestows upon it. The book seems to have little that is new and is written in a conventional 'spiritual reading' style which will daunt all but the most earnest readers.

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