

gigantic whale which had swallowed nearly all mankind, and withdrew from Satan's kingdom the rich plunder of the holy Fathers who had been detained in some part of it through the fall of the human race. Hence he who had conquered man by deception was deceived by Christ, conquered, and despoiled.

It was also singularly appropriate that the Saviour should have destroyed the devil by his own weapons. For by sin the evil one had brought death and punishment into the world, and Christ by taking them on Himself vanquished Satan, who had caused them. Therefore the Apostle says that our Lord "in the likeness of sinful flesh and of sin hath condemned sin in the flesh" (Rom. viii, 3), that is, by taking on Himself the punishment incurred by sin, He redeemed us and obtained forgiveness for us, which is to cut off the head of Goliath by Goliath's own sword.

(To be continued).

REVIEWS

LITURGY AND PERSONALITY. By Dietrich von Hildebrand. (Longmans: 12s. 6d.).

This book is slighter than its title and price would suggest. It reviews some of the essential realities that underly liturgical prayer, though the word 'value' appears far too frequently to allow us to penetrate deeply into these realities. The author limits his study to the power of the liturgy in forming personality; he understands by personality the full perfection of human qualities as seen in the saint, and he distinguishes this firmly from the philosophical concept of Person. Consequently, although there is much about sanctity and transformation into Christ, a great deal of the book is concerned with one aspect of the natural ethics of worship. While much is said about adoring love and loving adoration, the simple treatment of the relation between the moral virtue of religion (by which we adore) and the theological virtue of charity (by which we love) is entirely omitted. Such a specialised dissertation is justified if the reader has studied the question in the way the author presupposes; but it adds to the difficulty of understanding the anglicised German in which he writes. Thus: "While the specific glorification of God is contained more implicitly in adoring love, and the latter is more like an ultimate and suitable response to God's endless glory and holiness—the act of praising, lauding and thanksgiving is an expressed gesture of glorification, a personal realisation of that very gesture which is objectively conveyed through values." (pp 15-16).

It is confusing too that the author insists upon his own specialised meaning of personality so as to condemn any other use of the word. It would have brought balance to the treatment of 'communion' through the liturgy, in which the 'solitary' man is

held up to a certain degree of contempt, had the author compared his conception of 'personality' with the deeper reality of Person which is of its nature incommunicable, which is in fact known only to God and shared with no one but Him. What we need is a balanced discussion of the relation between the soul and God and with its fellow human beings. We have had too much of the liturgical reaction to Protestant individualism. A man cannot quietly say his prayers with the feeling that the whole Church is hanging round his neck. His faith tells him he is a member of the One Body, but he is not a disgraceful individualist if he happens not to refer consciously to that fact when on his knees before God. There is a balance between the one and the many in the life of the spirit and that balance is to be found in the depth of the Blessed Trinity. The personality of the saint is achieved by an unembarrassed share in their society through the Church's unique prayer, not by a human effort to feel at one with all men, or with all worshippers. The introductory chapter of this book implies a common sense, objective attitude in these matters, but the author is soon carried away in the liturgical omnibus now twenty or thirty years old. Since its first appearance we have learnt that there is also room on the Royal Highway for the private car of personal prayer. Many simple Catholics still find their personalities most at ease in that conveyance; and when the big 'bus of the liturgists rumbles up and the conductor announces that "it leads us through Christ to the 'I-and-thou' communion with our brother and to the ultimate 'we-communion' of humanity in the Mystical Body of Christ." (p. 56), the simple man is surely excused for remaining in his own conveyance. The true liturgical spirit tells me that I must be nailed to the Cross with Christ so that eventually no longer I but Christ liveth in me. Von Hildebrand will say that he is precisely explaining what that means; yet many of us will still find S. Paul more intelligible. Why do the liturgists make this utterly simple prayer so complex?

It is an injustice to give this book, with its many wise and penetrating thoughts and explanations, such an adverse review. But a stand must be made somewhere, or the Liturgy will be finally discredited among the greater Personalities, the simple folk whose rosaries and ejaculations take them directly into the very bosom of God.

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THE ONE THING NECESSARY. By Bruno S. James. (Burns Oates: 9d.).

The only criticism of this small book is that the author, in the Foreword, desires to restrict its use to the chosen few. It is difficult to believe that any one could be harmed by its virile and robust teaching. There will be many for whom its deep spiritual