

those who returned to Him. God said, "My thoughts are not your thoughts: nor your ways my ways . . . for as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts". (*Isaias* I, 7-9). Then how mistaken men would be if they compared the mercy of God with their own, since His is so infinitely greater, for as He is greater than man, so are all His grandeurs and perfections.

As this work of our Redemption came entirely from the supreme and infinite goodness, we should try to understand it to some extent. We must know that all created things have their natural properties by which they differ from others. We see that it is characteristic of fire to ascend and earth to sink, etc. Although the Creator is outside the order of creatures, He possesses His own proper nature, which is to do good incessantly. For He is essentially goodness itself and it is the nature of goodness that as the sun ceaselessly sends forth its rays, so He continually communicates with and blesses His creatures. Therefore let men realize how they should glory in having such a Lord, whose nature it is ever to be doing good, and they will see how right the Prophet was in saying, "Be glad in the Lord, and rejoice, ye just, and glory all ye right of heart". This is another truth very necessary to be understood, that we may know the reason for the inestimable benefit of our Redemption, which was no other than this same goodness.

But here it must be noticed that among the divine perfections shown in this work, the most evident are God's goodness, charity and mercy. Therefore Holy Scripture attributes the work sometimes to either one or the other. These perfections are so closely connected that we can hardly mention the one without referring to the others. But though they are all one in our Lord we think they differ. For goodness communicates itself to men, making them good by bestowing on them its own goodness, but charity wishes well to others, promotes the welfare of those it loves and unites itself to them by love. The quality of mercy is sympathy with those who suffer, taking on itself their pains to remedy them. But this blessing of our Redemption is so vast and full of benefits that these, and many other qualities, are included in it.

*(To be continued).*

---

### REVIEWS

REPORT OF THE NATIONAL LITURGICAL WEEK, 1943. (Ferdinand, Indiana. English Agents: Society of St. Gregory, Ivy Bank, Entry Hill, Bath: 10s. 6d.).

Valuable as these reports are—and they are valuable—one does not always approach them with enthusiasm. If the papers are sound expositions of accepted doctrine, they rarely cast new light on old problems, or penetrate to the depths. In 1943 the

general subject was the "Meaning of Sacrifice" and one was led to hope that the papers would offer a profound treatment of this important matter. Fr. Ellard's paper was frankly disappointing, little more than a catena of scripture texts, and in the next two papers the essence of the subject is hardly touched. A magnificent opportunity of expounding the doctrine of the Redemption was not taken. The title of Fr. Carroll's paper is positively misleading—apparently through no fault of his—and his treatment of his subjects—the redemptive value of Christ's whole life—inadequate. Patristic sources are constantly neglected in these papers.

By contrast, the papers on the related subjects, "Christian Sacrifice and the Sacraments", "Sacramentals and the Spirit of Sacrifice" are good, and two, Dom Serg's on "Asceticism and Liturgical Sacrifice" and Dom Pollard's on "The Divine Office and Asceticism" are outstanding. Those on the social aspects of sacrifice, the Racial and Labour problems were generous in spirit, forthright and bold. (We loved the Farmer's Meditation but are dying to know what an "Okie" is). It was pleasant to find Dom Sturzo's name among the contributors.

We still live in hopes that the tiresome preliminaries to the lectures ("Fr. This will *give* the prayer"—how do you "give" a prayer?—and "Fr. That who has come all the way from Tarragaria, Pa. . . .") and the discussion reports will be pruned. If the U.S.A. ever has a *real* paper shortage, perhaps they will be. Meanwhile?

Finally we agree with the Archbishop of Chicago that if people do not know all about sacrifice and active participation and the rest by now, they never will and that it is time really new subjects were taken up. It is surprising how little attention the American Conferences (or the English for that matter) have paid to the Liturgical Year. Even if this happy consummation does not come to pass, we shall continue to look forward to the Reports if only that we may become proficient in colloquial American.

J.D.C.

WALTER HILTON: AN ENGLISH SPIRITUAL GUIDE. By Victor White, O.P. (The Guild of Pastoral Psychology, 7d). THE STRENGTH OF A CHRISTIAN MAN. By Dom Aelred Graham, O.S.B. (Sword of the Spirit, 6d.). SPEAKING TO GOD. Broadcast Talks on Prayer. By Rev. Anthony Thorold. (Paternoster Publications, 4d.). IN THE BEGINNING WAS THE WORD. By Donald Attwater. (Reprinted from the "Dublin Review", by R. D. Dickinson, 6d.). EDUCATION—A CATHOLIC VIEW. (Sword of the Spirit, 6d.).

Father White has done a service to English spirituality by examining Walter Hilton's work in the light of modern psychology,—and finding how much they have in common. Little is known of Middle English spiritual books except by those whose