

Sister who has done the work of translation so well that her part in the work will be easily overlooked because she makes one forget there is a translator. But the riches and beauty of the work itself as well as the skill of the translator will be best seen by a passage which is the key to the whole theme.

My soul is breathless at the sight of Jesus, since it knows that in Him alone is found its happiness.

Show me this mysterious treasure which you keep hidden within you, Mary! Yes, I believe that he is the only-begotten son of the Father, and I also believe that he is your first-born, mysteriously born of your virginity. I know that he is my God, my Saviour, and my Father, and I know that He chose you for His mother.

Oh! I wish through you to see Him, your Son, and I wish to adore Him in your arms.

O Mother you have closed Him in your flesh. Hence He cannot be seen without your aid.

And if you do not deign to show Him to us, who will ever merit to look upon Him?

Through you alone we have access to the Son, and through the Son we shall reach the Father. . . .

Here indeed is a book to satisfy the real lovers of Mary, when it is so hard to find anything in modern writings adequate to sustain that love.

Finally Dr De Cigala has shown courage in placing his own commentary in the shape of homilies and meditations side by side with the text of Thomas à Kempis, but I feel his daring has been justified by the excellence of the result.

I would like to draw the attention of Spiritual Directors of the Legion of Mary to this 'Imitation of Mary'. To my mind it is the book we have waited for to provide us with inexhaustible material and a wealth of inspiration for our weekly allocutions. More so because the whole of the matter is set to the Joyful, Sorrowful and Glorious Mysteries of the Rosary of Our Blessed Lady.

ESMOND KLIMECK, O.P

THE TEACHING OF THE CATHOLIC CHURCH. Edited by Canon George D. Smith, D.D., Ph.D. (Burns Oates; 2 vols.; 50s.)

These two large volumes of over 1,300 closely printed pages are a revised edition of the series of little books published a number of years ago entitled 'A Treasury of the Faith'. It is re-edited now by the original editor, Canon Smith, with certain additions. An admirable production originally, its value is greatly increased by the changes introduced in this new two-volume edition. The work is intended as a more or less complete presentation of Catholic doctrine for the English reading public. It is the combined effort of a number of English theologians each of whom is responsible for one or more chapters. The chapters were originally separate books with the exception of one entitled 'The Church on Earth'

by Dom Aelred Graham which was occasioned by the recent encyclical on the Mystical Body.

Any competent presentation of Catholic doctrine is useful, and this one is very competent indeed. The need of theological knowledge to the laity is especially urgent today. Such a statement has a platitudinous ring, but, like many platitudes, it is not taken very seriously by those who could do most about it, the laity itself. This work shows now, as it showed when first published, a profound realisation of the type of knowledge which lay Catholics in every walk of life should have. The re-issue, then, is very welcome. A book which presents the truth and presents it well does not grow old. In its present form this work will be more available and more useful than before. It is to be hoped that it will find its way into many private and public libraries.

Many difficulties plague the editor of a work such as this. The editor, however, with his long experience and his profound grasp of theology, has accomplished his task admirably. He has put together the individual works of many theologians, avoiding unnecessary repetition as well as notable lacunae. Seemingly, the missing chapter on the moral virtues would have completed an excellent survey of the whole of Catholic theology. Naturally in a work written by so many different hands there are bound to be astonishing changes of pace. Though sometimes disconcerting (e.g. Towers to Flynn, pp. 621-622; or Graham to Martindale, pp. 732-733) the changes are refreshing to the ordinary reader.

There is space only for a few comments on some of the chapters. Fathers Barton and Downey (I use the author's titles as they were when they wrote and as they are in the book) are particularly sound, methodical and easy to read. Perhaps the most beautiful chapter is that on the angels by Abbot Vonier, whose theological writings achieve the happy combination of the soundest theology and attractive expression. The editor's contributions are all excellent, but he appears at his best in the chapter entitled 'Jesus Christ, God and Man'. Archbishop Goodier, while not writing scientifically of the life of Christ in the manner of Prat, Lebreton, Lagrange or Richiotti, none the less is always sound and very inspiring. Father D'Arcy handles with his usual skill a very difficult subject, 'Jesus Christ, Priest and Redeemer', but he seems to misrepresent the view of St Thomas on the motive of the incarnation. St Thomas was careful to point out that the motive of the incarnation, of its very nature, can be known only in so far as God chooses to reveal it, and he has revealed only the motive of redemption from sin.

Dom Aelred Graham in an otherwise fine article skips over rather too quickly the difficult problem of membership in the Church and its relation to salvation. It is unfortunate that he had not seen the excellent treatment of this problem in a recent issue of the *Thomist* by Father Ignatius McGuinness, O.P. Though an excellent theologian and a fine writer whose book on 'The Love of God' many consider

a spiritual classic. Dom Aelred has the somewhat disconcerting habit of frequently raising problems he has no intention of solving (e.g. in the present work, pp. 708ff and 714).

Father Martindale toys a bit with the problem of the reviviscence of sacramental grace. He says on page 755 that among the sacramental graces which revive that of matrimony should be included. On page 762 he states that the character is the cause of reviviscence and, in a note on the same page, that some theologians hold that the grace of all the sacraments revives. However, Father Arendzen offers (pp. 1020-1021) conclusions similar to those of Martin-Sola (*Divus Thomas*, Jan. 1925) but without offering the all-important reasons.

The treatment of the Eucharist, while good, would have been helped by a consultation of Dom Vonier's 'Key to the Doctrine of the Eucharist'. The article on marriage is very good, the author rightly beginning by stressing the supernatural nature of the contract when sacramentally effected. Dom Justin McCann gives a good summary of the knotty question of the resurrection of the body.

'The Teaching of the Catholic Church', which is beautifully printed and bound, would be an excellent investment for any Catholic capable of reading anything more profound than the newspapers.

A. ROCK, O.P.

THE SACRED HEART AND THE PRIESTHOOD. By Mother Louise Margaret Claret de la Touche. (7s. 6d.)

THE BOOK OF INFINITE LOVE. The needs of our time: a little treatise of infinite love. By the same author. (5s.)

THE HANDBOOK OF THE ASSOCIATES OF THE PRIESTS' UNIVERSAL UNION OF THE SACRED HEART AND OF THE FAITHFUL FRIENDS OF BETHANY OF THE SACRED HEART. (1s.)

These three books are on sale at all Catholic booksellers in Dublin, Cork, Belfast and Galway. I hope they are also on sale in Catholic bookshops in England and in Scotland, in fact in all English-speaking countries. They are certainly on sale in the Catholic Truth Society depot in London, and in the Newman Press in the United States.

Mother Louise Margaret Claret de la Touche was a Religious of the Visitation. It is her claim that as our Blessed Lord made known the riches of his sacred Heart to the faithful as a whole, through Saint Margaret Mary—so through herself he has made known the great love of his divine Heart for the priesthood. To quote from the handbook:

'The substance of that message (which she received during the Octave of Corpus Christi, 1902) was that our Saviour made a new donation of his sacred Heart to priests that they might become filled with the love which it contains and so communicate it to the world; and that he wished that a new world-wide organisation for