

to the general reader. Mr Doughty expresses hope for his future, but realises that, even for one who 'has not demonstrated the undemonstrable . . . but has fortified the probable', appreciative readers can only be a 'select circle'. Mr Doughty's insight and delicacy of perception are seen at their best in his treatment of Crashaw. On only one small point does he seem to fail: here and there (notably on page 17, with reference to Quarles) he gently upbraids infelicities of speech which surely are due simply to the changed meaning or associations of certain words.

D. A.

SALT OF THE EARTH. A Discourse on the State of Priesthood. By Fr S. M. Shaw. (Burns Oates; 8s. 6d.)

This book is a notable achievement. The author has mastered by long practice and experience all that he sets out *contemplata tradere*. The craft of prayer is expounded with a freshness that swerves not from traditions, its development is ably traced. The overcoming of difficulties and besetting perils is handled with especial skill, and a sense of humour comes into play to light up the shallow pitfall of priggishness that fancies itself spiritually advanced. Above all and through all runs an intense earnestness of purpose, the unrelenting war with self, the completeness of the holocaust demanded of the priest. Subtle forms of compromise and *rapina in holocausto* are ruthlessly detected and exposed, and yet the dominant note is encouragement. Our Master's yoke is indeed sweet and his burden light *provided* we seek not to evade the cross, which we must learn to welcome. Examples are well chosen and practical. It is not enough, he insists, to accompany our divine Lord to the light of Tabor; we must be no less ready for the darkness of Calvary. Signally beautiful are the chapters which *see* through prayer-purged eyes, many scenes and characters of the Gospels. 'He would initiate them (the Apostles) then into the deepest mysteries of God's love, a love that drove him to Gethsemani, to the pillar and to the cross. He, in his love for them that he would have them learn to love in the same way.' One point we could wish had been added, 'Distractions which are not deliberate are a trial, not a fault' (Boylan, *Difficulties in Mental Prayer*, p. 57). Designed for young priests, this work should be no less helpful to many no longer young. It will live and bear much fruit.

H. E. G. ROPE.

LIGHT OVER FATIMA. By Charles C. O'Connell. (Mercier Press; 8s. 6d.)

THE MESSAGE OF FATIMA. By Sister Mary Joseph, O.P. (The Irish Rosary; 3s.)

Men have no conceivable interest in inflicting war on each other. Yet the problem remains how to make the popular desire for peace effective against the present ascendancy of might and force. A way is initiated by our Lady herself who appeared to three children in Fatima in Portugal thirty years ago. She taught them with renewed

urgency the message of the gospel—penance and the following of her Son. Do penance; and say the Rosary, which is the simplest, most universal method of meditating on and living with the mysteries and enabling example of the Son she bore. She confirmed her appearance, and drove home the lesson of the reality of the supernatural by a solar prodigy witnessed by tens of thousands, of whom there are survivors to this day.

Fatima has become a centre of penitential prayer. Portugal has undergone an astonishing change, and is a country now of renescent supernatural values. Abroad our Lady of Fatima has begun to rally the forces of peace and Christian order. It is not without significance that her statue has been allowed, by popular acclaim, to cross the closed Franco-Spanish frontier. Perhaps, faced with so simple a solution to our problems, we are inclined to behave like Naaman the leper. Let us at least find out what, it is claimed, happened.

Mr O'Connell has given in most readable form an account of the thing. According to the blurb his is a novel, like Werfel's about St Bernadette. But it is really not quite that. Mr O'Connell's account is entirely factual; his only imaginative contribution is in reconstructing the characters, and in this he does not engage in any of Werfel's somewhat speculative psychological analysis; he sticks close to the external evidence—his only error being to over-estimate the mother Olimpia's belief in her children's visions (she did not really believe until 15 years later when she saw her daughter's body incorrupt). It is a pity some note is not attached to the book to this effect; its contents are so startling that the uninformed reader might be pardoned for supposing it was partly fantasy. Actually it is the best and most readable account that has yet appeared in English; and readers would be well advised not to be put off by slightly over-written passages that occur at the beginning and end of a book otherwise admirably done.

Sister Mary Joseph provides script and practical directions for a pageant play about the apparitions. It seems well done in its kind, and would be an admirable way of spreading knowledge of this vital intervention by our Lady in our affairs. Non-Catholics as well as Catholics could be reached in this way, by convent-school and parish productions.

COLUMBA RYAN, O.P.

PRIEST-WORKMAN IN GERMANY. By Henri PERRIN, translated by Rosemary Sheed (Sheed and Ward; 10s. 6d.)

Of all the trials that France underwent under the German occupation, the forced mobilisation of hundreds of thousands of Frenchmen for work in German factories was perhaps the hardest to bear. But even that indignity had its providentially good aspect. One meets young priests in France today who will at once say that their years of slavery (for seminarians were conscripted in large numbers) brought them for the first time face to face with the essential prob-