

doctrine will have no meaning; but there will be many more for whom it will release a spiritual light far more effective than any appeasement of the black-out regulations. The doctrine of love, prayer and the spiritual life is set out in the sturdy objectivity of the pre-Reformation times and with a modern spontaneity which gives it a universal appeal. There is no carping or fussy note; self is to be forgotten and even the faults of other selves are to be tolerated. Even the Pharisees—the perennial, narrow-minded, ‘pious’ folk—are accepted: “Such people fulfil an important function in purifying by their persecutions those who are really following Christ, and no doubt Divine Providence has them under His care for most of their mistakes are well meaning.” Without burking the difficulties the author in this tranquil spirit shows how simple is the call and the way to sanctity. C.P.

**EZECHIEL.** By Dom Hubert van Zeller, O.S.B. (Sands, 7s. 6d.).

In a recent editorial, Blackfriars welcomed the call of Pope Pius XII. to return for inspiration in prayer and the spiritual life to the books of Sacred Scripture. For the same reason, it should welcome Dom van Zeller’s book on Ezechiel, written with the intention of making perhaps the most obscure of the major prophets intelligible and interesting to the general reader. Dom van Zeller obviously has sympathy with his subject, and feels at home with Ezechiel, so that he can treat the prophecy in a gay and cavalier manner, emphasizing what he feels to be important, and boldly dismissing other passages as “not very interesting.” He brings in a lot of practical comments and advice on the spiritual life, and indulges in convincing intuitions concerning Ezechiel’s possible reactions to his wife’s death, and the manner of his own death, which are good reading even though the historical facts may be to some extent hidden from our eyes. Personal touches such as the footnote on page 103 would be of particular interest to Dom van Zeller’s friends. A.V.W.

**BELIEF AND REASON.** By M.C. D’Arcy, S.J. (Burns Oates: 5s.).

Fr. D’Arcy’s broadcast talks in the autumn of 1942 covered the reasonableness of belief in general, the validity of reason, and the place in reason in religion generally and in christianity in particular. They are printed here with additional chapters on special, and specially common, reasons for agnosticism, and on an ‘argument for unbelief’ presented by the editor of the *New Statesman*. One could wish that this last had been published separately as a pamphlet, for it is as valuable as it is engaging; whereas it must be confessed that the rest of the book, as a whole, does not fulfil one’s expectations: in spite of the valuable matter it contains, it does not seem to represent the author at his brilliant best, and its multiplication of introductions and appendices gives it an untidy patch-work atmosphere, the change-over in style from talk-form to book-form is incomplete, and there are occasional obscurities.