

bypass the greatest parts of the *Confessions* without a thought of their existence. A. R.

ALL MY DAYS FOR GOD. Reflections . . . from Saint Alphonsus. II Sexagesima—Pentecost. Selected and Edited by J. B. Coyle, C.S.S.R. (Gill, Dublin; 6s. 6d.)

This is the second of the four volumes designed to cover the liturgical year with suitable meditations from the writings of the founder of the Redemptorist Congregation. The Archbishop of Armagh recommends it to the clergy and laity alike as a solid foundation for prayer and devotion. It would be a mistake to expect the spiritual writings of St Alphonsus to be merely his own mental excogitations. Even a canonized Doctor of the Church could not thus hold the reader effectively for a year of prayer. These reflections are full of references to the writers who had preserved the spiritual tradition to the time of this post-Reformation saint. St Augustine, St Bernard, St Gertrude, St Matilda, St Thomas, St Aloysius, St Teresa—they are all here and many others to encourage the reader to leave the words below and to leap up into the bosom of God. P. S. J.

THE VOICE OF A PRIEST. By Edward Leen, C.S.Sp. (Sheed & Ward; 10s. 6d.)

This is a collection of addresses by the late Fr Edward Leen edited with a biographic introduction and appreciation by Fr Bernard J. Kelly, C.S.Sp. There are two divisions—the author's: Religious Ideals and Christian Ideals; but within these the sermons are arranged in chronological order by the Editor who also provides the titles. There are sermons on Grace and the Virtues, Actual Grace, the Sovereignty of God, the Battle, the Victory, St Thomas Aquinas, the Episcopacy, etc.

Fr Kelly considers that the first two sermons reveal the core of Fr Leen's spiritual doctrine: Christian life as a warfare, Grace as God's aid in man's striving after fulness. These themes give unity to the work and a many-sided view of what was a personal problem and experience for the author. Although to understand Fr Leen's mind one must read his other works—for these are special addresses and usually for religious—nevertheless, as the Editor says, this is a human document, and is instructive as such as well as for its doctrine. For the author is acutely aware of the corruption of human nature, of the deep-rootedness of evil tendencies in fallen nature, of the need for denial and death to self. There is an excellent address to some newly-professed religious (p. 102) on the illusion of the young that they have achieved perfection before they have begun, because they have not been tried by the disorder of life. The real test is in the circumstances of life which are not according to our will. That is where real union with God is achieved, not in prayer even, certainly not in the careful testing of the novitiate: 'it is living our life in a certain way that makes it spiritual . . . not thinking, nor meditating, nor even praying, not attendance at Mass nor receiving the Sacra-