

to its period, and, except perhaps in one or two passages from the psalms towards the end of his book, he generally gives moral credit where it is due. The second half of each meditation gives us a New Testament passage in contrast to the situation sketched in the first half, and draws the Christian lesson from both Testaments together.

A recurrent theme throughout the book deals with the hard-headed reasonableness and worldly good sense of following the recognized course accepted by social opinion, or of following one's own judgment: surely God's will must accord with these? For example, a case is ably made out to show how Eve did 'the brave, sensible, liberal thing' in eating. Then, contrasted with this is the Christian teaching of complete self-resignation into God's hands, in wonder at 'the depth of the riches and wisdom and knowledge of God: how unsearchable are his judgments and how inscrutable his ways!'

The Editorial of a recent issue of *THE LIFE OF THE SPIRIT* told us that 'the meditative reading of the Scriptures, *lectio divina*, is the unique groundwork of sanctity'. Many Catholics need encouragement to forsake old-fashioned manuals of emotional spirituality for the stronger meat of even older-fashioned knowledge and love of the Scriptures. Here is an example of the right sort of encouragement.

R.S.

**YOU ARE NOT YOUR OWN.** By Dennis J. Geaney, o.s.a. (Geoffrey Chapman; 6s. 6d.)

The principles which should underlie all Catholic endeavour to influence social, political and industrial life are universal, but their application is particular to each set of circumstances. Fr Geaney attempts to show, at a popular level, how they can and should be applied to certain aspects of American life. Since this is so I cannot really assess the value of much that he has to say, though he gives the impression of knowing the public he is addressing, of knowing how to address it and of having great practical experience of Catholic lay activity in America. For precisely these reasons his book is less likely to be of use to the English reader whose situation is, on all but the most general view, so different. Perhaps it was thought that the book would give priests and leaders of lay activities in England an opportunity to see how others approach problems similar, in some respects, to those which they themselves face, and possibly to adapt their methods; but it is hardly sufficiently detailed to be of use in this way. In fact it remains difficult to understand why an exhortation to American Catholics should be published in England at all.

M.T.