

and scholars, but this present memorial will appeal to a wider circle, and introduce him to Catholics in general and to those to whom he hitherto has been but a name. F. R. B.

THE LIFE OF FATHER FABER. By James Cassidy, C.S.S.R. (Sands; 6s. 6d.)

It is appropriate that the year following the centenary of Newman should be the occasion for publishing a compressed biography of one of the Cardinal's most apostolic friends who, like him, struggled for the Truth until It converted him to Rome. Father Cassidy gives an undramatic but accurate survey of the life of Father Faber which, like the more familiar devotional writings of the latter, provides a study of the way of perfection. This is particularly marked in the persistence of Father Faber to do the will of God at the cost of great personal suffering and frequently of considerable persecution. A. K. R.

JESUS-CHRIST, PAROLE DE DIEU. Par L.-M. Dewailly, O.P. 'Témoins de Dieu' series (Editions du Cerf).

This is a 'croquis perspectif' of the great theme of the 'Word of God' but it is to be hoped it is only the prelude to a theological treatise. The 'Word' is traced from its eternal existence in God, to its activity in the Sacraments and in the mouths of men. The essay is concerned with applications of doctrine rather than doctrine itself, but perhaps a profound examination of the Scriptural and Traditional doctrine may be expected! D. M.

A SON A PRIEST. By Mgr P. E. Hallett. (Douglas Organ; 2s. 6d.)

This is an unpretentious book and for that reason may fail to do itself justice. The problem of vocations to the priesthood confronts everyone, but Mgr Hallett writes immediately for parents though he does not exclude the boy, the seminary student or the priest himself. Throughout the book the insistence on the need for self-sacrifice is welcome for that is an unpopular doctrine. Many important details are also emphasised and three in particular stand out. First, the determining factor of a vocation is neither natural ability, though that has its place, nor some inner mystic urge, but the will of God expressed through the approbation of religious authority. That is not meant to take all the onus of decision off the shoulders of the candidate (that burden he cannot shirk anyway), but it is to make the objective fact of a call from God an inescapable thing. Second, the main purpose of a seminary is the 'moral and spiritual training' of priests. Lastly, the relation of priest to parents both during training and after ordination is clearly stated. *Obliviscere populum tuum* can easily be made the source of rootlessness and false individualism; the mutual obligations of priest and parents are more than a safeguard, they are a source of grace.

For such reasons this book is to be commended, though there are

a number of simplifications which raise questions. The joint education of clergy and laity, at least in the early stages up to the age of eighteen, has borne much fruit in England as colleges and seminaries of the north bear witness. For that reason alone it cannot be simply dismissed. When we talk today of pious children growing up in pious homes we seem to be on very unsafe ground. The distressing fact is that there are many pious parents whose children quickly become impious in spite of every natural aid to holiness. This can be attributed to the enormous seductive power of the 'world', and all that 'glamour' has done for it. But perhaps it is unfair to take the argument on to that ground. After all, the book is directed to parents and presupposes family life; but one would like to see these parents being reminded of the need for the spiritual reinforcement of their children against glamour and seduction.

The greatest pity is the format of the book. It is dull and characterless; and since this book ought to be widely read it is a pity that the mediocre dust cover does it an injustice.

GERARD MEATH, O.P.

GOD AND ROSANNE: Letters on the Contemplative Life by a Carmelite Nun. (Sands; 6s. 6d.)

This collection of 'letters' stresses several points about contemplative life and about its relation to the active life which are often overlooked. It is good, for instance, to see it stated that were the gift of self of an active religious to be incomplete, there would still be the activity to make amends, but if the contemplative fails in surrender she fails (utterly and completely) (p. 7). Difficulties are faced honestly; the possibility of life in an enclosed convent inducing hysteria is discussed and the difference between cloistered life and conditions in the world for women of the present day compared with that existing in the Middle Ages.

God and Rosanne will be helpful to those thinking seriously about contemplative religious life. The style, however, is somewhat rambling and fails to grip and the poems included are poor in quality and would have been better omitted, as would the frontispiece, which is crude and quite unworthy of the subject. But these defects should not be allowed to obscure the merits of this addition to the literature in English on the contemplative life. K.P.

THE STORY OF MOUNT MELLERAY. By the Rev. Ailbe J. Luddy, O.Cist. (Gill and Son; 5s.)

This is an enlarged edition of Father Luddy's history of the famous Irish Cistercian abbey. Its story begins in 1794, when monks from Val-Sainte came to London on their way to Canada, missed their boat, and stayed in England at the invitation and with the help of Mr Thomas Weld of Lulworth. There they settled, and built St Susan's monastery, which became an abbey in 1813. But later, as a result of Protestant hostility, Lord Sidmouth forbade