

frequent point of departure for her Pauline meditations, is seen as something entirely luminous and joyful—it is more apt to be a problem to be solved and a difficulty to be surmounted! In fact it might be said that it was within that ‘uncomfortable’ mystery, set within the mystery of the Trinity, that she found her final and simple vocation to be *Laudem Gloriam*: ‘God chose us in him before the foundation of the world that we should be holy and unspotted in his sight in charity. We being predestinated according to the purpose of him who worketh all things according to the counsel of his will: that we should be unto the praise of his glory.’

C. HASTINGS

TREATISE ON PREACHING. By Humbert of Romans, translated by the Dominican Students, Province of St Joseph. (Newman Press, Maryland; \$2.50.)

THE ART OF PREACHING: A Practical Guide. By Ferdinand Valentine, O.P. (Burns Oates; 18s.)

These two books, by a contemporary Dominican and by the thirteenth-century friar who was Master General of the Order forty years after St Dominic's death, complement each other usefully. In Blessed Humbert (who is fortunate in his translators) much common sense combines with plain supernatural spirituality to draw the picture of what a preacher, particularly a Dominican preacher, should be—namely who dispels ignorance by the Word of God made his own in life and speech, his speech (which is to be orderly, not prolix, without irrelevant learning, practical) drawn ‘from the Old and New Testaments as from an inexhaustible quarry’, his life ‘without blemish in the midst of a depraved and perverse generation . . . holding forth the word of life’ (Phil. 2, 15-16). Fr Valentine on the other hand (the title of his book is too general) writes almost exclusively for the younger *parochial* clergy, and says as much about their general relationship to their parishioners as about their actual preaching. The parish is his emphatic interest. He treats of conduct in the confessional, in the schools, at study groups, with especial regard to women and children. At times one wonders whether he thinks there is no room for preachers other than parish priests and their helpers.

It is the first part of his book that has more immediately to do with preaching, and here he is concerned much with the technique of the spoken word, the technics of making it heard, and the psychological mechanics of winning the sympathy of its hearers. The difference of emphasis from Blessed Humbert is due no doubt to the needs of our world, artificial world in which technique replaces spontaneity, materialistic world where minds come of age alienated from God, rest-

less world whose children must first learn to be quiet. Hence Fr Valentine's insistence upon the need of 'differential relaxation' to release the inhibiting tensions of modern life, many of them unnecessarily fostered in novitiates and seminaries by a mistaken curtness and unkindness of discipline. Not that these things are Fr Valentine's only concern. No more than Blessed Humbert does he compromise with a 'depraved and perverse generation', no less urgently warn the preacher against sloth. He insists that preaching is '*speaking to*', and is speaking what is presently working in the mind, not what is remembered. He agrees too with Blessed Humbert who says that a young preacher 'may be pretty bad at the beginning, yet will arrive at success eventually'.

All the same, there may be a certain danger in recurring as frequently as Fr Valentine does to technical and rather one-sided psychological considerations. A reader might suppose that relaxation, cultural reading and Montessori method will replace grace, humility and charity. Father Valentine seems to feel the danger himself (p. 49, p. 68) but claims that in our bomb-shocked and disorganised generation, we, not being all saints, find a 'necessary modern asceticism' in all that he recommends. But this contention itself has almost the ring of recommending two ways, one for saints where grace is all in all, another for sinners in need of a technical therapy before grace can be operative. Is the truth not a good deal simpler, that grace, in saint and sinner alike, does not so much build upon nature as make nature itself perfect? Many natural exercises profit the preacher, if he seeks first the kingdom of God. But Father Valentine is a little apt to attribute to certain favourite exercises, as to certain favourite books (p. 209) a unique profit and even necessity. It would be a pity if this intemperance of enthusiasm were to lose him one single appreciative reader, for there are few preachers (yes, and religious superiors and school-teachers) who will not learn an immense amount from his wide experience, his spirituality, his lightly-worn wisdom.

COLUMBA RYAN, O.P.

THE PSYCHOLOGY OF C. G. JUNG. By Jolande Jacobi. (New and Revised Edition. Routledge and Kegan Paul; 12s. 6d.)

MAN INTO WOLF. An anthropological interpretation of sadism, masochism and lycanthropy. By Robert Eisler. (Routledge and Kegan Paul; 21s.)

ZEICHEN AM HIMMEL. By Alfons Rosenberg. (Metz Verlag, Zurich, 1949.)

Dr Jacobi's presentation of Jung's psychology was obviously just what the reading public ordered. This fifth edition (the first appearing in 1942), although altering little in the 1946 edition, will help to keep