

somewhat unreal world of indefinite piety to the reality of men living, feeling and praying in hardship or delight, the enlivening of Scripture which is demanded by a current mood one cannot but be thankful for. Mgr Kissane is however here cautious, which means conservative in speculation, while in textual criticism, a subject remote from the interest of the general reader, he commands admiration for the acumen with which he finds a plausible solution for tangled passages with the minimum of change in the Hebrew text. But for fifteen psalms he makes no change at all, and for twenty-five more, very few. It would be beyond the scope of this review to enter into detail on particular psalms, or to argue that the Septuagint might have been given greater credence. This generally reserved or traditional treatment might have been extended to the question of explicit prophecy of Christ, which is treated of too negatively to be committal one way or the other. At present, when the biblical world is in suspense over what discoveries will next upset or confirm long-cherished opinion, such prudence is not without its advantages.

SILVESTER HUMPHRIES, O.P.

L'ATTENTE DU MESSIE. Par P. Cerfaux, J. Coppens, R. de Langhe, V. de Leeuw, A. Deschamps, J. Giblet, B. Rigaux. (Desclée de Brouwer; n.p.)

If the word 'Messias' is to be defined, it is by the term *Christus Incarnandus*, 'Christ due to be Incarnate'. Such was he to those who believed in his coming when the Old Testament was in force, albeit the word literally means 'the Anointed', which expresses one among several aspects of his work. Such was he to the Jews when he came, and in the terms moulded by the mode of prediction he was both received and commemorated in tradition and the books of the New Testament. In this wide area for dispute and doubt, criticism has had much to say, and the Church has its specialized refutations to present in defence of the deposit of Faith.

The latter task is the purpose of a collection of essays appearing from a group of professors, six Belgian, one Dutch, each dealing with his own topic in brief compass, to assess the present state of opinion in the light of *Divino afflante*; but there is something not altogether satisfying about the result. The individuality of treatment makes for an unconcerted whole, and the positions taken by non-Catholic critics are analysed and refuted according to the partial view of each working in his own sphere, stress being laid on some, others passed over; while the author's own position might seem to many to be itself 'critical'. The latter qualification, however, is perhaps the only attitude to take while archaeological discovery opens up ever newer possibilities, and a

guarded treatment prepares the way for an *a fortiori* argument should historical facts prove more than the minimum necessary for the defence in the natural order of the postulates of revelation.

SILVESTER HUMPHRIES, O.P.

THE LITANY OF LORETO. By Richard Klaver, O.S.C. (Herder; 28s.)

'A book about our Lady' can mean so many things, on a dust-jacket, in an advertisement, even in the mind of the author who sets out to write one. In this case we are left in no doubt. It is a 'Mariology'. Father Klaver says in the foreword that he has aimed at 'a more or less complete Mariology in a novel guise'. It is a presentation of doctrine commonly held, Thomistic, relying in some points on Scheeben and Garrigou-Lagrange. The form—an essay on each of the titles of the litany—preserves it from the stunning effect of a text-book, and the matter is, by and large, as good as a text-book.

Two things matter, then, about this book. Is there plenty of good solid doctrine about our Lady? Is it readable (will it do for spiritual reading)? The answer in both cases is a decided affirmative. The book is good for the mind and the soul and the heart. What more could we ask of a book about our Lady?

A criticism or two, in the light of this, should not dissuade anybody from reading it. The terminology, generally very good (it is exceptionally difficult to be both accurate and readable on some points of Marian doctrine), wavers on the question of mediation. At first glance one might think it implied more than one can claim for our Lady—i.e. for any creature. The cautionary phrases are there, but single phrases, out of the context, would lend themselves to misunderstanding. Fr Klaver does not seem to be *au courant* with the recent controversy about the death (or alternatively immediate passing to heaven without death) of our Lady.

There is no index—a defect in so solid a book; and very little bibliography. Perhaps a future edition will remedy this. If so, one would like to see some reference, for the history of the Litany, to the work done by the American Servite, Mr Jacobosky, about twenty years ago.

GERARD M. CORR, O.S.M.

THE MOUSE HUNTER. By Lucile Hasley. (Sheed and Ward; 12s. 6d.)

Mrs Hasley is a gay and witty person, exuberantly American, fundamentally serious, in love with life and with her Faith, profound and yet uncomplicated. She was a Presbyterian who should have been a Catholic, and when she stumbled into the Catholic Church, it was without that soul-wrestling with which we are so familiar in conversion stories. In the same almost inevitable way she stumbled into