

by any who read this book. Having met these men we can better appreciate the fact that reparation is not a side-line of excited spirituality, it is not a question of sentiment, but of dogma, not showy excess, but prudent generosity. We realise that every Christian ought to be a saviour, and that a Christian disinterested in the redemption of the world is a contradiction. Fr Plus finishes with a plea for souls who will care for invalids, and more especially for the mentally afflicted.

SIDNEY F. BREEN

ENCHIRIDION DE STATIBUS PERFECTIONIS. Documenta Ecclesiae Sodalibus Instituendis. (pp. lxix, 651; Vatican Press, Rome, 1949; n.p.)

This work is the first volume of the *Collectanea Sacrae Congregationis de Religiosis*. The compilation has been undertaken by a special commission within the Sacred Congregation for Religious. It consists of ecclesiastical records through the centuries which have a bearing on the instruction and training of young men for the religious life. It should be invaluable for Masters of Novices, and other superiors who have charge of young religious, and also for the students themselves. Documents have been selected because of their relevance to religious discipline, mainly in Latin sources, though some have been found among Oriental texts. To keep the volume within reasonable dimensions, the chosen texts have generally been abridged. Some of the more important ones are given in full. They are placed in chronological order. The main sources which have been drawn on are, Holy Scripture, the Roman Pontiffs, General and Particular Councils, the Sacred Congregations. There are full indices and references to the Codex of Canon Law, which render the work a most useful reference book, particularly when the more primary sources are not available in more vast collections.

AMBROSE FARRELL, O.P.

NON-CHRISTIAN

THE REAL TRIPITAKA AND OTHER PIECES. By Arthur Waley. (Allen and Unwin; 18s.)

One wonders what St Cuthbert, as he waged his hidden spiritual warfare on the bird-haunted islands of Farne, would have thought, could he have known that during those very years a Chinese monk struggled with the phantom riders of the desert on a prodigious journey to collect Buddhist scriptures from the teeming monasteries of India. Perhaps, with the insight of the pure in heart, it would have presented him with no problems. The 'real' Tripitaka, Hsuan-tsang, is as colourful as the character of fiction which Wu Ch'eng-en built round him in his novel *Monkey*, and the modern reader, should the comparison occur