

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