

the Divine Seed, which is already within him. The virtues of this 'way' are not theological; its spiritual life is anti-ascetic, humanitarian, above all dependent on an inexpressible sensibility of God's presence within the soul.

But it is a pity that 'the early Christians and first Franciscans' are claimed as also holding that 'in spiritual experience alone reliance is to be placed'.

R. DU BOULAY.

JEANNE JUGAN. By Chanoine A. Helleu. Translated by L. Herlihy. (Coldwell; 2s. 6d.)

The life of the foundress of the Little Sisters of the Poor told by the vice-postulator of her Cause is designed to prepare the way for an authoritative biography. The author understandably omits the evidence of any *advocatus diaboli* and the translator expects the author's piety to cover the defects of style and translation. But we are ready to forgive these exasperating hindrances to reading in view of the great work for the aged poor, founded a hundred years ago when charity was elsewhere so cold, here recounted.

N.P.

THINKING WITH MYSELF. By Mary Foster (Gill, Dublin; 1s. 6d.)

This book contains 'simple meditations on the life of our Lord based on verses from the Sacred Scripture'; and it illustrates the empty-headedness which modern education leaves as its fruit. Many people cannot begin to think their own thoughts about the most dramatic and the most real event in history. They do, in fact, need to be helped by such books as this one with its 'Need I envy the Holy Women so much? Ah yes, I must!' and all the other devices for stirring the sluggish mind and heart. But these spiritual pills are only palliatives; we require a violent purgative and after that to swallow the Book itself.

S.P.

DECOUVERTE DE LA MESSE. Par Bernard Guyon (La Clarté-Dieu XX; Cerf-Blackfriars; 2s.)

The author is a layman. He had been always devoted to the Mass, but it was a retreat before the war preached by M. Paris which opened to him the depths of the mystery, and later as a prisoner-of-war he was given the opportunity to lecture to his fellow-officers on the theme. The discovery came by way of understanding the structure and unity of the Canon, how the Mass is performed in memory of Christ's action, how the action is a mystery not a miracle, an act of praise by means of offering, and finally a communicating—a *common eating* of one Body. All this is set forth in simple and straightforward language in 75 pages. The method has one defect which it shares with much modern liturgical writing—it depends too much on the historical approach, critical of a great deal of later developments, living in the past instead of accepting wholeheartedly the present Act of Sacrificial Communion. But this book is fresh and invigorating and will help many.

S.P.