

clear; the translation too is precise and clear-cut; and, perhaps most noticeable of all, Father O'Neill has had the courage to arrange the articles of St Thomas's *Summa* in a fashion we find easier to follow these days, that is to say, the body of the article is set out first and then the objections are taken and answered one by one. He selects for translation St Thomas's teachings on the matter and form of the sacrament, the meaning of transubstantiation, and the ministry and use of the sacrament. There are appendices on the nature of immolation in the Mass and notes on quantity, accidents, etc. Altogether this is a reasonably complete study of the doctrine of the Holy Eucharist which should be welcome to students and laymen of all ages, especially as it fits so easily into the pocket.

GERARD MEATH, O.P.

THE RULE OF ST AUGUSTINE. Commentary by Blessed Alphonsus Orocozco, O.S.A. Translation by Rev. Thomas A. Hand, O.S.A. (Gill; 8s. 6d.)

Dominicans are accustomed to hearing the Rule read in the refectory once a week and thus soon get to know it almost by heart both in Latin and English. It must therefore be a tribute to the translator that even a cursory reading of this new version brings to new life what is already old and familiar. Not that the version is noticeably 'modern' in any of the variety of meanings people give to that word, but it is simple and direct, and those are perennial virtues. Here is a first-rate example: 'Do not say that anything is your own, but let everything be possessed as property common to all'. It is clear and no one can have any doubt about its meaning. The Rule of Saint Augustine is the foundation of the constitutions of so many religious orders and congregations that one must give this book a big welcome. The commentary by a Spanish Augustinian father who lived almost through the whole of the sixteenth century is also straightforward and direct and is chiefly distinguished for the fact that it passes quickly over less universal points, such as taking a companion to the public baths, and spends most time on the fundamentals of religious life, charity, prayer, and the three vows.

GERARD MEATH, O.P.

AN INTRODUCTION TO CONTEMPLATIVE MEDITATION. By F. D. Joret, O.P. (Blackfriars; 3s. 6d.)

Father Joret's method first catches the eye in this little book. He starts with the first person singular: what does it mean to be recollected? what is my relationship to God, i.e. the divine presence around us and the image of God in my soul?, and so he slowly draws us out of our-

selves to consider the wisdom and love of God and finally the Holy Trinity. Father Joret is a most attractive writer and has a very lively way of presenting the toughest truths without any dilution. On spiritual recollection he is particularly good; explains the hard work that must go into prayer, the stages that people can expect to go through, and very clearly distinguishes all this from graces that are quite commonly received in prayer. But beyond all that I think this book has a quality that might easily be overlooked: it *makes* the reader do some contemplation. In a guileless sort of way the mechanics of recollection are explained; naturally we are interested and begin to wonder what is behind all this, and so we are led to read about the presence of God and so gradually to a thoughtful speculation about God himself. The point is that we find ourselves breaking off and reflecting as we read. A very clever book.

GERARD MEATH, O.P.

ST IGNATIUS LOYOLA: THE PILGRIM YEARS. By James Brodrick, S.J. (Burns Oates; 30s.)

This book is Father Brodrick's contribution to the celebration of the 400th anniversary of the death of St Ignatius. In it we are taken from 1491, year of the saint's birth, to 1538, when he celebrated his first Mass in Rome. In that year international strife prevented the nascent Company of Jesus from setting out for the Holy Land, as the vow of Montmartre obliged them to do if transport were forthcoming within the year. It was not, and the pope indicated Rome as their Jerusalem. For Ignatius the years of roaming were over and Providence was to bring it about that from being the rallying point of a group of like-minded friends he became the founder and superior general of a new religious order. With all that the present work does not concern itself. It stops short at the point where, in the words of one of the more staid of St Ignatius' sons, the Founder became 'respectable'. No more falling in rivers or riding donkeys!

The earlier part of the life of St Ignatius is, naturally, the least well known. The saint was scarcely forthcoming on the details of it, and other sources are few and far between. All the more reason to be grateful to Father Brodrick. In his hands the search for information becomes a lively affair. As usual the book abounds in delicious asides and footnotes. We learn, for instance, that a graduate of Salamanca had to provide both banquet and bullfight for the professors. A doctor of theology, however, got away with a mere cockfight! (pp. 203-4, Note). The will of the saint's brother, Martin Garcia, directs his executors to hire persons to fast for 300 days 'in reparation for the days when I should have fasted and did not'. Even in our own day this might well suggest an opening for some enterprising person!