

the supreme Good towards which all holiness must tend. Indeed the whole economy of God's creative work in the world, and the purpose of the redemption achieved by his Son, is that we may enter into the divine life of the Trinity. 'This Infinite Love who envelops us desires to associate us even here below with all his blessedness. It is the whole Trinity that abides within us, all that mystery which we shall behold in the vision of heaven'. Sister Elizabeth can go on, then, to say that 'the Trinity is our dwelling-place, our home, our Father's house which we should never leave'.

We must be grateful to the Benedictine nuns of Stanbrook for providing so excellent a translation of a book which should find a warm welcome among English-speaking Catholics. The publishers, too, deserve our thanks for making available this well-printed American edition.

I.E.

THE INSIDE OF THE CUP. By Ferdinand Valentine, O.P. (Blackfriars Publications; 6s.)

This book is described as 'the Second Theophila Correspondence'. Like its predecessor, *Whatever He Shall Say*, it consists of an interchange of letters between the author and the imaginary 'Theophila'. In this book another letter-writer appears, David. *The Inside of the Cup* deals mainly with prayer. Prayer dangers are faced. There is a careful explanation of what Quietism is, and why it is condemned. There is a useful chapter on distractions and one on the Rosary. We do not agree with the author's sweeping statement on page 59 that 'devotees of the Rosary love it best as a private devotion'. We should prefer to say *some* devotees, but not all. We well remember someone once comparing the public recitation of the Rosary to the rhythmic crash of waves—waves breaking at the feet of God.

On page 110 the author speaks with deep reverence for 'the simple, poor, ordinary "man-in-the-street" Christian who has been faithful to our Lord all the way through'. To such as these we feel the close reasoning we find in *The Inside of the Cup* would not appeal. But then no book is of universal appeal.

Young men and women, members of study circles, teachers, and students will find the book priceless. We should like also to introduce it to Novice Masters and Mistresses and to Confessors.

GILES BLACK, O.P.

OF CLEAVING TO GOD. (De Adhaerendo Deo). Attributed to St Albert the Great. (Blackfriars; 2s.)

The making of books must go on: there is a market and a public whose imperious demands must be met. In our day it is perhaps altogether too Spartan a standard to require that a writer should not fall to writing until he has something to say. Given willing publishers and eager readers, no author should, one supposes, be asked to wait for more.