

ity, still fails to give us what perhaps only Denifle could have achieved had he lived long enough, an exhaustive and serious estimation of the debt of Tauler and Ruysbroek to Eckhart and to Eckhart's sources. But if such a study ever comes to be written, its author, even though he will be obliged to cover territory not explored in this work, will find none the less that Fr Axters has immensely eased his way there.

ERIC COLLEDGE

SHORT MEDITATIONS FOR PRIESTS. From the French of Rev. A. M. Meley, C.S.S.R. Translated and adapted by Rev. John J. Doyle, C.S.S.R., (M. H. Gill and Son Ltd., Dublin; 15s.)

A little book of this sort is needed and could be a ready help to many priests who have good desires and good will in the matter of mental prayer. It could especially help those unfortunate priests who might be tempted to think that there is little or no time for meditation in their busy, breathless days. For the meditations presented, besides being adapted to the clergy generally, are short, and could form the matter of 5-10 minute meditations. At the same time, because of the many Scriptural citations which give so much more 'content', they could serve as outlines for the customary half-hour or longer meditations.

Less happy is the adaptation from the French which has resulted in much standard phrasing and conventional religious language, all of which detract from the effectiveness of such meditation-plans (for such they are), making them much weaker instruments of spiritual result. For many, however, the most serious deficiency would be a seeming lack of more properly theological order. It is true that the various meditations are grouped under headings (thus:—I. The Priest—His Virtues—His Duties—His Failings. II. The Great Truths. III. Jesus Christ—The Great High Priest. IV. Mary—The Mother of the Priest. V. The Priest's Models). But there is a much more essential ordering of all, including meditation subjects, under God, and more precisely in their proper place in the total return of all creatures to God. And then this very ordering in itself, in its profundities and complexities (for God writes straight even with crooked lines) serves to mirror the mind of God, and becomes a wonderful theme for meditation, not least when we think on Christ our Lord who is *Via nobis tendendi in Deum*.

FR. ROLAND POTTER, O.P.

LES INSTITUTS SÉCULIERS. By Jean Beyer, S.J. (Desclée de Brouwer; 150 frs. b.)

The rise of those pious associations now known by the proper name